THE HOLY PRACTISES OF A DEVINE LOVER OR THE SAINCTLY *Ideots Devotions.*

The Contents of the booke are contained in the ensuinge page.

Gustate, & videte quam suauis est Dominus. Psal. 34.

Taſt, and ſee how ſweete our Lord is. Psal. 35. 8

Mary Blount

Printed at Paris by LEWIS DE LA FOSSE at the ſigne of the lookinge Glaſſe in the Carmes ſtreete 1657.

With Approbation.

1. *The Summarie of Perfection.*

2. *The Directions: for these Holy Exercises, & Ideots Deuotions.*

3. *A Catalogue of such Bookes as are fitt for Contemplatiue Spirits.*

4. *The Holy Exercises & Ideots Deuotions.*

5. *The Toppe of the Heauenlie ladder, or the Higheſt ſteppe of Prayer & Perfection, by the Example of a Pilgrime goinge to Ieruſalem.*

BODLEIAN
2 FEB. 1933
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TO THE V. R

MADAME

CATHERINE

GASCOIGNE

MOST VVORTHY ABBESSE
of the English Monasterie
of our Ladies of Comfort
in Cambray.

MADAME

The same engagement which obliged mee to sett forth these simple, and pure Deuotions, *hath bound mee to dedicate, and present them to your Lad^p. who in verie deed hath the most right, & title to them; beinge yours by the Ven^le. Authors owne guift, yours*

by Poſſeſsion, but aboue all yours in the higheſt degree of practiſe. And truely they belonge to ſuch, and none but ſuch as de facto & indeed practiſe them. All others may looke on them, and perchance hardlye cenſure them, but they haue not right, and title to them. They haue them not in their hart, and nothinge elſe can poſſeſſe them; theſe are treaſures for the Hart: nothinge elſe hath right to them. This Ideot, *who to others ſeemes ignorant, and foolish; to you is knowingly ignorant, and wiſely vnlearned. They perſwade themſelues (who preſent him vnto you, as they haue experienced themſelues) that hee hath taught you more high, and euident* truths, *more ſapid, and fatisfactorie knowledge then all the ſubtile Scholaſticks, and ſuttle politicks put together could haue done.*

VVee ſee; knowledge, Prudence, & vertue shine in all your Actions in an high meaſure; Noe other Maiſter could haue taught them you. This Ideot *who to others appeares ſoe vnhandſome, and inſipide; to you shewes himſelfe moſt comely, and delightfull.* For you haue giuen all that you haue; *or rather* left all that you had; *to conuerſe with Him.* You eſteeme all elſe, as nothinge. You haue choſē this beſt part vvhich shall neuer be taken avvay. *Accept of Him then: and as hitherto lett him be euer familiar, and gratefull vnto your Lad^p. which they wish from their harts who are: and hee hartyly by whom they make this humble adreſſe,*

Math. 13. Math. 19. Phil. 3. Luk. 15.

MADAME,

Your Lad^ps, moſt deuoted, humble, and obliged ſeruants &c.

THE PREFACE.

TO MY MOST DEARE-lie beloued Friends in Chriſt Ieſus.

I HAVE accordinge to your holy iniunction, & deſire (willinge to communicate all Good to others) publiſhed thoſe directions, & exerciſes through which by true practiſe (the only meanes, for ſimple readinge only auaileth nothinge at all) you haue reapt ſuch greate Comfort, & Benefitt: that you ſeeme to crie out with the Royal Prophet. Come and heare all yee that feare God, and I will declare to you what He hath done for my ſoule. *That Hee maye doe the like for yours by the ſame meanes you practiſinge*

Pſ. 66. ℣. 15.

theſe directions, & Exerciſes. This I know you ſaie deare Friends, *and from your hart wish the ſame Spiritual*
Mat. 16 *profitt to all as to your ſelues.* Capiat
12. qui capere poteſt. *Lett the capable & well diſpoſed make vſe of them. It is not needfull to name you to whom I ſpeake this: for vppon theſe verie words I know your* harts are burninge within
Lu. 24. 32. you. My sheepe heare my voyce, &
Io. 10. 13. thoſe who are mine know mee. *I am the poore vnprofitable ſeruant not ſoe much as a voyce ſoundinge of the greate*
Ps. 94. 7. *& cheife Sheepheard;* & you are his people, & the sheepe of his paſture, *yea I hope the choiſe of His flocke feedinge, & graiſinge in the pleaſant deſerts of interne Recollection guided by the ſweete grace of His Holye Spirit the ſole ſecure Director. I need ſay noe more but that I am ſure you* reioyce for
Io 3. 29. the voyce of Him that ſpeaketh *and declareth theſe things to you, & all other good people: and that I haue done ſoe,* is my ioye alſoe *beinge heere-*

by discharged of my Obligation to you and all. And our ioye I hope none shall take from vs being the best part, *and for euer permanent. Deare friends I am yours the more intime by how much lesse outwardlie expreſt, liuinge with you (I truſt* in God) a life hidden with Christ in God. Lu. 15. Col. 3. 3.

A SVMMARIE of Perfection.

Matth. 5. 8. BEATI *mundo corde quoniam ipsi Deum videbunt, Happie are the cleane of Hart, for they shall see God.* Such a Vision of God signifieth withall a fruition of him thervpon, in this life only enigmaticallie, or accordinge to the light of fayth & feelings of Loue, inthe future facially, & really. And it is cleanneſſe of hart (with is Puritie in ſoule) that by the ſaid ſentence of our Sauiour alone deſerueth ſuch Viſion & fruition, whereof the degree will be accordinge to the meaſure of puritie towards it that is in the ſoule in this life. And ſuch puritie conſiſteth in hauinge the ſoule exempt, or cleanſed frō

inordinate loues towards her owne ſelfe & all other creatures, & from all inherent images of creatures which thoſe loues ſoe farre as they be doe neceſſarilye cauſe. Hinderinge (accordinge to theire meaſure) the ſoules Viſion, & fruition wherin alone were to conſiſt her happineſſe, imperfect in this life, perfect in the future.

And now heere followeth the ſummarie itſelfe of Perfection conſiſtinge of ten Articles.

1. FIRST wee are to aime at as our finall end (anſwerable to which shall be our happineſſe in the future) the ſtate of abſolute *Perfection* that man was in, in the ſtate of innocencie (ſiz: before the firſt mans fall) ſoe farre as through Gods Grace, & our owne induſtrie aided by the ſaid Grace wee may attaine thereto.

2. The ſayd Perfection of the firſt Man conſiſted in two things, whe-

reof if either had beene wantinge, it had not bene that Perfection that indeed it was & which wee his posteritie are to seeke after as our cheife, & only happynesse.

3. The one of those two things soe necessarie was a perfection in all vertues that were requisit (as a meane) towards the exercise of the other as cheife, & its end. And that *Othercheife thinge was a continuall perfect actuation of loue by the Mans soule towards God that caused an Vnion with him.* In which Actuation & Vnion causinge the fruition heeretofore mentioned by mee, consisted the Mans felicitie for this life, & the degree & measure whereof was to be the measure of his more real felicitie in the future.

4. The former of those two beinge the perfection of all vertues (that is the same as the perfect habits of thē) implyeth in it an exemption & freedome from their contrarie being vicious inclinatiōs or habits, or (which

is all one) inordinate Affections with their euill effects or fruits beinge actual ſinns offenſiue to God and deſeruinge punishment at his hands for the ſame. Thoſe euil Habits for ſoe much as they are in Man doe anſuerably hinder his ſoules true & perfect Actuation towards God & vniõ with him (which should cauſe his Happineſſe) God beinge puritie it ſelfe & therefore incompatible with all impuritie which reigneth in vicious Habits, & their effects.

5. Now weè are to know that through corruption of our nature by our ſaid firſt Mans ſinne & our owne actual ſinns wee are become replenished with vicious Habits (contrarie to thoſe of vertue) that accordingly diſables vs as to the foreſaid perfecte Actuation, & Vnion with God.

6. Neuertheleſſe in what condition ſoeuer wee be, as to ſuch viciouſneſſe or vertuouſneſſe in vs, *Wee ought in ſoule with Loue to actuate towards*

God the intenſeſt & continualleſt with diſcretion wee can & therewith & thereby & by all Other proper meanes euer tend towards the foreſaid abſolute perfection. And euen by ſoe doinge though as yet in an imperfect manner wee attaine to God, vnite our ſelues vnto him & get an anſwerable felicitie in *Him* beinge as yet not a perfect but an imperfect one. Perfect & imperfect. I heere meane as in regard of ſuch perfection as euen this life is capable of.

7. Moreouer wee are to liue as well & purely as wee can both as to our thoughts, words & deeds, eſchewinge all ſinns & their occaſions & doinge all the good that perteineth to vs to doe, the which doinge by vs anſwerably doth abate & deſtroy the vicious habits that are in vs, & introduceth the contrarie, beinge the habits of vertue, our progreſſe & profit therin proceedinge from this, that by thoſe our doings wee relinquish & mortifie in ſome mea-

ſure or other our owne natural peruerſe Will, & cauſe our will (as it is good) about thoſe matters to accommodate & conforme itſelfe to the deuine will for the matters thẽſelues and intentions about them. And our doings therin are the more profitable to vs for our foreſaid end of Perfection (as breedinge the greater Mortification in vs) by how much they are in things contrarie to the proprietarious or vnreſigned will of our corrupt nature. And in that reguard (ſpeakinge generallie) wee profitt more by matters of abſtainninge or reſtraininge of our ſelues, then by matters of meere doinge or actinge, & by matters of *ſufferinge* more then by thoſe either of meere doinge or actinge, or of abſtayninge or reſtrayninge our ſelues. And this by reaſon that the matter of ſuffering is leſſe *voluntarie* to vs as more proceedinge frõ the will of another, be it *God*, or Creature, then frõ our owne will; the which will of ours I meane

is leſſe abnegated or mortified in or by matter of abſtaynings or reſtreignings then in or by thoſe of ſufferinge: & is yet farther leſſe abnegated or mortifyed in or by thoſe of meere doinge or actinge, which are more wholy of our owne wills, then in or by either of thoſe two others ſiz: abſtayninge, or ſufferringe. Albeit indeed neuertheleſſe all & euery of thoſe doings or actings, abſtaynings or reſtreignings be alſoe good & profitable to vs in their diuers meaſures or degrees though therin inferior to thoſe of ſufferinge for the reaſon aforeſaid.

8. By Actuation in ſoule (beinge the ſame as mentall Prayer, *or Prayer in Spirit*) beinge duly purſued (which is with all diligence, aſſiduitie, & ſerioufneſſe) though as yet performed in ſtate of imperfection, wee gett fowre Benefits or helps as towards our foreſaid end, beinge Perfection itſelfe co mplete. 1. *The firſt* is a betteringe or increaſe in or towards the

habit of Prayer itſelfe. The exerciſe of ſuch Prayer beinge (as I haue ſaid) duly purſued. And Perfection in Prayer beinge the moſt eſſential vertue or qualitie in the entier compoſite or fabricke of Perfection itſelfe. 2. *The ſecond good* of Prayer for the foreſaid end, is an encreaſe of vertuouſneſſe, that is to ſay in other good habits (beſides that of Prayer) by meane meerely of the vertuous Acts wee produce & exerciſe in ſuch our Prayer; & naturally habits are gotten by acts of their matter. 3. *The third good* or benefitt is ſome meaſure of mitigatiõ or expulſion of Vicious Habits & inclinations, & an anſwerable introducinge of vertuouſneſſe, & this meerely by way of a ſecret deuine infuſion or workinge in the ſoule in & by the meane of ſuch Prayer, that had diſpoſed & made her capable of ſuch infuſion. 4. *The fourth good* of ſuch Prayer, is light of vnderſtanding, & Grace or ſtrẽgth of will for doinge & performingeafter-

wards, beinge forth of actual Prayer in the manner & for the end as wee ought, the good things pertaininge to vs to doe, & eſchewinge the euill things or ſinns which pertaine to vs to eſchew. And if wee deſiſt, or be negligent as to ſuch due exerciſe, & purſuite of Prayer, wee shall accordingly moſt certainly faile of the foreſaid fowre proper & moſt happie good effects of it; & thereby shal remayne vnable as not tendant towards our foreſaid end, wherin alone was to conſiſt our ſoules ſatisfaction, & ſupreame felicitie.

9. Duringe the tymes wee are forth of our actuall Prayer (as alwayes wee cannot be in it in this our ſtate of mortalitie) wee are to eſchew as before I haue ſignified both as to thoughts, & as to words, & deeds, all ſinns & theirs occaſions, ſoe farre as wee may auoid the ſame, & doe all the good pertayninge to vs to doe the beſt wee can, & this chiefelie accordinge to ſuch light, inſpiration,

& grace as wee haue for it in or by our paſt & preſent actuall Prayer; that the next to *Gods* Grace itſelfe muſt be the roote or ſource of all our well doinges. And without ſuch care of ourſelues & good demeauour out of the tyme of Prayer, *our Prayer will not auaile vs* to the foreſaid end; by reaſon that through neglect of *God* and our ſelues wee thereby deſtroy the good otherwiſe gotte by ourformer prayer, & withallmake further increaſe in euill habits. And moreouer wee hauinge euer in our intention & deſire the foreſaid Perfection conſiſtinge of Puritie & vnio & vſinge all things ſoe farre as they are of vſe, or appertayne to vs, as meanes for attayninge to the ſaid end, wee muſt take heed and the greateſt heed not to content pleaſe or delight our ſelues (as makinge our reſt or ſatisfaction in them) with thoſe other things, which at the beſt can be but a meane conducinge to the ſaid end, how worthy & noble

ſoeuer otherwiſe thoſe things in themſelues ſeeme to be; as namelie, & for example ſake, the performance of our obedience, externe Pouertye, Chaſtitie, (as did the foolish Virgins in eſteeme of their Virginitie to their Loſſe of Heauen, as ſaith S. Gregorie) frequent vſe of the Sacraments, Vocal Prayers, ſingings, though neuer ſoe much, or ſoe well exteriorlie performed, Qualitie of Religious Habit, Dignities, Offices, the Fauours, or Loues of Superiors towards vs, our exacter obſeruance of our Regular Diſcipline, & other good externe comportment of our ſelues, natural Talents of Body, & mind, acquiſit ſciences, or skills, eſteeme of our Order for the numeroſitie of Saints of it, or for the Antiquitie, or amplitude of it, in Countreys, Howſes & Perſons; our Magnificence, Beautie or Lardgeneſſe in Buildings, our Riches in Temporalities, all commodiouſneſſe for liuinge, with ſupplie of all needs,

The greateneſſe or ſingularneſſe of our Priuiledges or Exemptions of our Order, Confraternities or participations of the merittsof others,or Hope in their Prayers, our faſtings, Abſtinences, or other corporal Auſterities, our corporall Health, our Fame and eſtimation with others, as for our vertuouſneſſe, or other cauſe whatſoeuer; Gentrie or Nobilitie in Birth and diſcent, Kindred or Alliance of Worth, or Friendshipps or Fauours with greater Perſonages, in ſumme whatſoeuer wee doe or can doe, or ſuffer, or whatſoeuer other guift or thinge wee haue or can haue from God naturalie or ſupernaturallie ſaue ſimplie our foreſaid end, in which alone (I ſay) wee are to ſiſt, make and our finall delight, repoſe, and reſt, euer aſpiringe towards the ſame, taking and vſinge all other things as meanes only (as farre as they may be ſuch indeed, and noe further or otherwiſe) towards attayninge to the foreſaid end wherin

alone wee are to reſt as the proper naturall and ſole ſatisfaction of the ſoule, and her conſummate happineſſe. And in the meane tyme (I ſay agayne) not adheringe in affection to thoſe other things, but tranſcendinge as well as wee can and as farre as iuſtlie wee may euen all thoughts of them and holdinge on forwards towards the foreſaid end as the proper and ſole center of our affections. 10. And ſoe wee dulie purſuinge ſuch Prayer, and liuinge the beſt wee can, which is according to the Grace wee haue, or may haue towards itt from *God*, wee tend towards the foreſaid end of abſolute Perfection, and thereby ſatisfie *God*, and ſecure our owne ſoules ſaluation, which otherwiſe wee cannot doe. And in and by ſuch tendance wee paſſe by degrees (though perhapps but ſlow & low) from that which is leſſe perfect, to that which is more perfect, & perſeueringe in ſuch our tendance & progreſſe, (liue wee or liue wee not

tyme enough for to be able to reach to the foreſaid end itſelfe) wee ſhall finallye become perfectlye happie, *God* reguardinge and requitinge (as out of his moſt free and immenſe Goodneſſe Hee will) ſuch our good wills and endeauours in the ſaid Holye affaire, graciouſlye acceptinge the ſame as fact and deed from vs. And indeed noe man in this life and ſtate of corruption, doth fullye attayne to the foreſaid Perfection of the firſt Man, who in that ſtate *of his Loued God with his whole Hart, mind and powres of his ſoule and Bodie.* But it wil ſuffiſe vs that wee ayme at ſuch Perfection & faithfullye labour to attayne therevnto, in the meane tyme & towards it exerciſinge & performinge Loue to *God* the beſt and moſt wee can; albeit wee neuer attayne fullye and in deed to the aforeſaid perfection; but to ſome degree of perfection inferior to it, which wee ſhall attayne to aiminge at and labouringe for the ſaid more abſolute

Perfection. And ſuch degree as wee shall ſoe attayne to will ſuffiſe to make vs Happie which *Gods* goodneſſe and Grace enable and cauſe vs to come vnto. Amen.

ADVISE.

THIS ſummarie will hardlie inſtruct an ignorant Soule fullie & ſatisfactorilie how to proceed in this courſe though shee haue neuer ſoe thriſtye and longinge propenſion this way, but more large Bookes will be requiſite for her as the *Fall and Reſtitution of Man* and other Manuſcripts of the V. R. & Venerable F. Baker Monke of the order of S. Bennet and English Cong^{n}. whoſe writings are the Beſt that are exſtant for this waye. But aboue all at firſt *a Spirituall guide experienced* in this way will be abſolutely neceſſarie, for noe directions come ſoe home as Perſonall; and therefore

whoſoeuer hee or shee be that haue a propenſion this way lett them ſeeke out ſuch a Guide, whatſoeuer pains, trauell, coſt, labour or trouble they be at. I muſt confeſſe ſuch a Guide is hard to be found *rara Auis.* One amongſt ten thowſand of the Clergie itſelfe, yea perchance it may be a meere lay man, as it was in the caſe of Thaulerus. Howſoeuer, be hee who he will ſuch an one is to be ſought out, who beinge found, will to the greate & vnſpeakable comfort of ſuch an Interior Propenſioner, and *God*-thirſtinge ſoule, ſoone ſett her in the right way to her perpetuall ſatisfaction and happineſſe.

COMMENDATIO Quotidiana.

PIE Ieſu ego commendo tibi animam meam & corpus meum, progreſſum, finemque huius miſeræ vitæ meæ. Preſta vt receſſus meus ab hoc exilio ſit placitus coram te, & cum venerit ipſa Hora mortis meæ concede (ſi eſt Honor Nominis tui) vt abſque impedimento mox perueniam ad Te. Fiat voluntas tua Domine Deus meus. *Commendo tibi hunc locum & Congregationem, præſentes atque abſentes Fratres noſtros. Commendo tibi omnia negotia ſpiritualia, & temporalia, & omnes neceſſitates noſtras. Da vt ſit ſancta diſciplina veræ Religionis, ſit hîc Humilitas Charitas & Puritas ad Gloriam Nominis tui. Commendo Eccleſiam Catholicam. Da Reformationem morum tibi placentem*

in omnium hominum ordine. Commendo Vicarium tuum Summum Pontificem & famulum tuum Imperatorem & Regem noſtrum & Principes Chriſtianos commendo Patrem meum, Matrem, Fratres Sorores, Propinquos, Familiares & Benefactores Noſtros, omneſque fideles tam vivos quam defunctos, ac præcipuè eos qui meis orationibus ſpecialiter commendati ſunt. Conuerte quæſo & ſalua excæcatos miſeroſque peccatores. Conuerte & reuoca Hæreticos atque Schiſmaticos. Conuerte & illumina infideles te adhuc ignorantes; periclitantibus ſubueni, mœrentes conſolare; Tentationibus, doloribus, calamitatibus preſſos & afflictos releua. Miſerere Domine, Miſerere Omnium propter Sanctum nomen Tuum, Amen.

Amor meus Pondus meum illo feror quocumque feror. S. Aug.

DIRECTIONS.

HOW to make right vſe of the Deuotions or formes of Prayer followinge commonly called the Ideots Deuotions, becauſe they are for ſuch as feruently and ſimply with all their affections, deſire to *aſpire* after *God* in the *Clowd of faith and feelings of Loue* without troubleinge themſelues with buſye and impertinent operations of the vnderſtandinge, commonly called Meditatiõs or diſcourſes of the vnderſtandinge, to move & excite the will, which in the caſe of theſe deuine & Seraphicke Ideots, are ſuperfluous, they beinge alreadye ſufficiently, yea aboundantly excited and bent to loue *God*, and practiſe vertue, through their *light of Faith*, *which* telleth and aſſureth them, that all is vanitye of Vanities,

Light of faith the onlie Guide & ſafe ground.

Vanities, *but. Only to Loue and ſerue God*, and their owne innate *Propenſion* inclininge them to this *end*, and not ſufferinge them to reſt contentedly any way elſe, or in any thinge elſe; and this natural propenſion, ſtrenthned & promoted by the habit of ſupernatural deuine Charitie, *makes them runne the wayes of the Commandments of God he dilating their Harts,* Ec. 1.2. Pſ. 119.

1. Firſt you are to know that though theſe Deuotions imply greate perfection, yet noe greater then euery Chriſtian of what ſtate and condition ſoeuer is bound vnto. To witt. To the perfect *Loue of God* aboue all things. That is *with all Ones hart, with all ones ſoule*, with all ones mind. *Which is the very firſt Commandment.*

2. Though in theſe Deuotions there be many Acts peculiar & proper to Religious Perſons (as principally made for them) yet ſingle & married lay people may make very good,

profitable and proper vſe of the reſt, & of thoſe acts alſoe ſoe farre as they may make them agree with their ſtate and condition by ſome ſmal alteration. As where it is ſpoken of obedience to Superiors; it may be applyed of wiues to their Husbands, Children to their Parents, ſingle people to their Ghoſtly Fathers, yea of all People to their Ghoſtly Fathers in a good ſenſe. Soe alſo where it is ſpoken of Pouertye, it may be vnderſtood in Spirit & affection, which all, euen lay people ought to Haue. And in like manner where it is ſpoken of Religious offices both for acceptinge meane and baſe ones, and refuſinge honorable ones, may be as well applyed to lay Offices both in priuate familyes, and common Wealths. And thus appropriatinge euery thinge to each ones particular ſtate and condition, very good and profitable vſe may be made of them all.

3. Though theſe Deuotions be ample

and large enough, yet they cannot reach to euery ones particular occaſions & neceſſities, wherefore they are to obſerue that what Deuotions may be ſpecially inſpired them, or vpon ſome iuſt Occaſion ſuggeſted vnto them as proper and neceſſarye for them, they ought to make vſe of them freely and cheerefully though they be not contained in theſe exerciſes. And this eſpecially in the Acts of Reſignation.

4. Now as concerninge the maner of exerciſinge theſe Deuotions, it ought cheifly to be done in Spirit & mind and without any vocalitie at all, eſpecially in beginners who would be more diſtracted through ſuch vocalitie as more ſenſible, and ſoe more ſubiect to diſtraction, yet in ſome who haue ſuch a Grace to exerciſe them both vocallie & mentallye that is ſpiritually; they may doe well, and beſt it is ſoe to doe.

5. And as concerninge the quantitie though they be deuided into ſeuerall

Exercises and those into seueral Acts. Yet is it not to be vnderstood that all the Acts of euerie exercise are to be vsed at one tyme; nor that one Exercise and all its Acts only are to be vsed at one tyme, but in this *discretion* is to be vsed, and libertie of Spirit; sometymes to vse fewer, sometymes more as may be expedient for our soules good. For it may soe happen that one or two Acts of an exercise may serue with greate profitt for one whole tyme of Prayer, and sometymes agayne 20. or 40. may not serue, and in this, as I haue said, and now I say it agayne (as a principall poynt to be obserued) discreete libertie is to be vsed. Yea it may soe happen that not one single Act at all of the whole booke is to be vsed, if *God* soe enable and replenish a soule, and this is the Best of all. For then the *Spirit asketh for vs with vnspeakeable groanings.* And in this case wee must not conceiue ourselues idle, or doinge nothinge, this is *Otium Sanctum* an Holy Vacation.

Rom. 8. 26.

An Holy Idlenesse.

6. Wee muſt be warie not to oppreſſe our ſoules too much with Vocall Prayers, as Offices of our Ladye, the Dead, Litanies &c. which though they are very good Prayers allowed and commended by the Church, yet are they not commanded, but left to our choiſe. And wee need not feare, if wee diſcharge theſe mentall exerciſes duely, wee ſhall diſcharge our obligation as to all other voluntarie Prayers and Cuſtomes of deuotion, be they to the Saincts, or for our Friends. For in theſe Exerciſes there *is nothinge neglected* ſoe they be performed with Humilitie and indifferencye purely for the Loue and Honour of *God* & our ſoules Good. Yet heereby wee are not to conceiue our ſelues Freed from ſuch Offices, or dutyes as are of Obligation, but only as I ſaid from ſuch as are meerely Voluntarie and rather a clogge and Burden to the ſoule, then any aduantage, or furtherance in the way of virtue.

7. It will ſuffiſe to exerciſe and vſe dayly two mentall exerciſes, to witt, the one in the morninge, the other at the moſt conuenient tyme in the eueninge. And by thus doinge and practiſinge virtue and Mortification (without which Prayer auayleth nothinge) wee ſhall in tyme come to Exerciſe Prayer more continually, and by degrees draw neerer and neerer to the Perfection of continuall Prayer, to which wee are exhorted and commanded by our Sauiours ſayinge. *Wee muſt pray alwayes without ceaſinge.* And in this Continual prayinge conſiſts our Happineſſe preſent and future. Wee ſtill cryinge. *Holye, Holye, Holye Lord God of Sabaoth.*

Luk. 18.

8. And though none can receiue hurt by this *Summarie, Directions, and Deuotions*, yet thoſe only will reape the greateſt profitt and make the righteſt vſe of them, who are of an interior *Propenſion* towards *God* and of Exterior and Interior ſound

ſenſes, yet want perchance ſome meanes to nourish, feed, and increaſe ſuch their *Propenſion* and deſire towards *God*, which (I hope) they will find by theſe *Directions and Deuotions*. And a greate light to know their end, and what to ayme at by the *Summarie*. And for ſuch perſons, of what ſtate and condition ſoeuer, Religious, ſingle, or married people, it was chiefelye written, which they shall perceiue more clearely by readinge and pervſinge them, and thereby be more aſſured they are for their purpoſe. And therevpon let them reſolue to make vſe of them to the Honour of *God*, and their Soules Good. Yea I haue knowne ſome Perſons who (vnleſſe theſe helps had falne into their Hand) would neuer haue beene ſatisfyed, and quieted in Mind, whereas once put in this way, they haue experienced ſuch Benefitt by itt, that for euer they haue beene ſettled, and indeed Happye. For they haue found that all Other things

neceſſarie haue come with itt. Accordinge to that ſayinge of the wiſe Man. All good hath come with it. *Venerunt mihi omnia bona pariter cum illa.* And without itt nothinge. Wiſ. 11.

9. And heere it is to be obſerued that wee muſt not be deiected or giue ouer our Mentall Prayer though wee doe not find ſoe ſoone an alteration, and amendment in our life, as wee hoped for. The reaſon is becauſe *God* many tymes petmitts vs to fall into our wonted imperfectiōs and Frailties for our Humilitie and Mortification. Agayne wee ought to conſider that if wee are ſo fraile with this kind of Souueraigne *Prayer* what should wee be without itt. And this is to be remembred ſpecially in the Acts of Reſignation where wee shall perceiue our Frailtie more frequent and ordinarie.

10. To conclud, aboue all it wil helpe much to conferre with ſuch as vnderſtand and practiſe theſe Exerciſes, and to haue a Confeſſarius, or

at leaſt a Director for ſome tyme in the Beginninge; eſpecially, til wee haue gott ſome feelinge of them, and then wee may better wraſtle with difficulties Alone. And wee ſhall eaſilie perceiue whom wee are to make vſe of in this kind, and who are for our purpoſe, and who are not. And the like may be ſaid of Bookes. What Bookes, or Parts or Parcells of Bookes rellish with our Spirits, breed diſcreet feruour and Deuotion in vs, thoſe wee are to make vſe of and be conuerſant in; ſuch as breed Feare, Scruples, Troubles, Confuſion, and diſquiet of Mind &c. they are not for our purpoſe, neither doe they concerne vs. And thus doinge, wee ſhall make right vſe of all Bookes, and Confeſſors, and reape profitt and noe harme by them; which *God* ſend wee may. *Ieſus.*

A Catalogue of ſuch Bookes as maye much helpe, comfort, and encreaſe the Deuotion of Contemplatiue ſpirits, ſuch as are well grounded, & inſtructed alreadie in the Catholike Faith and haue paſſed through the neceſſarie rudiments of actiue Preparations.

For ſuch and in verie deed onlie ſuch This Summarie, Inſtructions, Catalogue, and Exerciſes are by mee ſett Forth, and for None Other intended.

A

All the Venerable Father Auguſtine Bakers Manuſcripts of the Holye Order of S. Benedict of the English Cong^n, which are kept as Pretious treaſures (as indeed they are) in the Engliſh Monaſterie of Comfort of the ſame Order, and Cong . at Cambraye. And all that is in this Summarie, Directions, Exerciſes, and what elſe in

this treatise is taken out of these Manuscripts, and if any thinge to be reproued; it is to be attributed to him who sett them forth.

B.

All S. Bernards workes.

S. Bonauentures little workes, or opuscula.

Fath. Bennet Canfields Bookes of the three wills.

C.

The Workes of Climachus.

Cassianus Workes corrected.

The Colloquies of S. Catherine of Siena.

D.

Dionysius Areopagita his Mistick Diuinitie.

The little worke of Dionysius the Carthusian of Contemplation.

The Workes of S. Dorotheus.

G.

The Workes of S. Gregorie the greate.

H.

Hugo of S. Victor.

Harphins his Miſticke Dininitie accordinge to the Romane impreſsion.

I.

The golden Booke of Iohn Gerſen of the Imitation *of Chriſt.*

Iohn of the Croſſe.

L.

Lincolnienſis : or Hugo Bishop of Lincolne.

R.

Regnum Dei intra nos. Or the Kingdome of God within vs.

Ruſbrochius his Workes.

Richard of S. Victors Workes.

The Reuelations of Saint Gertrude, and Saint Brigitt.

S.

The Seale of Perfection.

Suſo his life and Workes.

The Secret Paths, of deuine Loue.

T.

Thaulerus his life, and Workes.

S. Tereſa Her workes, & Her life written by Herſelfe.

V.

Vita Patrum, or the Liues of the Fathers.

Many other Bookes there are more then I can number vpp, very proper for thee, which obuiously maye happen into thy hands; but these I onlie reckon vp, that thou maist easilye find out deuout Reader what may serue thy turne; and to saue thee a labour neuer looke to find any Booke for thy turne in this way written by any of the Societie of Iesus, whose genius is the actiue way, and in that they are excellent, and very commendable, but in this contemplatiue way few or none hath appeared euer since their first institute aboue these hundred yeares.

Vanitie of Vanitie, and all is Vanitie.
Eccles. 1.

But only to loue, to loue and serue God.

Though thou a faire howse hast, and splendid fare What then?

A spowse, or concubine without compare. What then?

And Blist with numerous issue, large extents. What then?

Yea faire, stronge, rich in all accomplishment. What then?

If Prior, Abbot, Prince, or Pope thou be. What then?

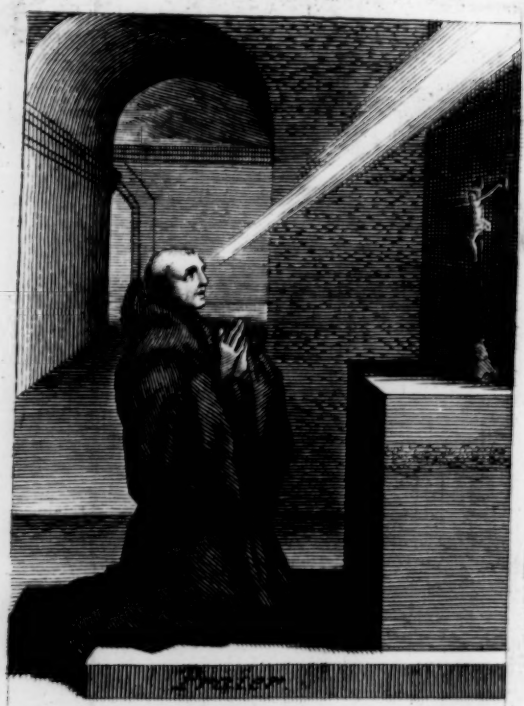
Courted by the world, and all prosperitie. What then?

Let fortunes wheele aduance thee aboue the skies. What then?

Liue heere ten thowsand yeares in Paradise, What then?

Then virtue only doth remayne by which true Glorie thou shalt gayne.

The world passes away, and the concupiscence thereof. 1. Io. 2. 17.



IESVS sonne of dauid hane mercie
on mee.
GOD be merci-ful to mee a sinner.
Luk. 18. 38. 13.

HOLY EXERCISES OR SAINCTLY IDEOTS DEVOTIONS.

THE POENITENT.

THE FIRST EXERCISE.

1. WHO shall giue to my head water, and to mine eyes a fountaine of Teares that I maye bewayle both day and night my ſinns and ingratitude towards *God* my Creator.

2. Conſider (ô my ſoule) the multitude of the Benefits of *God* beſtowed vppon thee, and be thou confoun-

ded and ashamed of thy iniquitie and wickedneſſe.

3. Conſider who thy Creator is, and who thou art, how hee hath behaued himſelfe towards thee, & how thou towards him.

4. Thou haſt made mee O Lord when I was not, and that accordinge to thy owne Image.

5. Thou from the very inſtant of my beinge haſt beene.

My *God*,
My Father,
My deliuerer,
and All my Good.

6. Thou with the benefits of thy Prouidence, haſt preſerued my life euen til this preſent.

7. But becauſe theſe things (ô gratious Lord) coſt the nothinge to bind me more faſt to thee, thou wouldſt needs giue mee a preſent bought by *thee* moſt dearelie.

8. Thou haſt come downe from Heauen to ſeeke mee in all thoſe wayes in which I had loſt my ſelfe.

9. Thou haſt exalted and made noble my nature by vnitinge it in One Perſon with thy Diuinitie.

10. By thy Captiuitie thou haſt looſed my bands, and by deliueringe thy ſelfe into the hands of ſinners, thou haſt deliuered me from the powre of the Diuel.

11. And by takinge vppon thee the forme of a ſinner thou haſt deſtroied my ſinne.

12. Theſe things thou didſt to allure and bind me vnto thee, and to ſtrenthen my hope.

13. To make mee deteſt ſinne by beholdinge what thou haſt donne and ſuffered to ouerthrow the Kingdome of ſinne.

14. And alſoe that beinge ouercome and ouerwhelmed with the multitude of thy Benefits, I ſhould loue Him, who did ſoe much for mee, & loued mee ſoe dearelie.

15. Behold *O God* thou haſt redeemed mee, but what had this auailed mee, if I had not beene baptiſed?

16. Amongst soe many infidels as are in the world, thou hast brought mee to thy Faith and Baptisme.

17. There that couenant was made that thou shouldst be mine, and I thine; thou my Lord and I thy seruant; thou my Father, and I thy child. That thou shouldst behaue thy selfe as a Father towards mee, and I as a child towards thee.

18. What shall I say of the other Sacraments which thou hast instituted for remedies of my euills, makinge a plaister for my sinns of thy owne most pretious Blood.

19. Haueinge these helpes yet haue I not remayned in goodnesse, but my wickednesse hath beene soe greate, that I haue lost my first Innocencie.

20. And thy Mercie on the other side soe greate that thou hast patientlie hitherto expected mee.

21. O my Hope and Sauiour how can I without teares call to my remembrance how oftentymes thou

mightſt iuſtlye haue bereaued mee of my life?

22. How many thowſand ſoules now peraduenture burne in hell who haue leſſe ſinned then I, and yet I burne not there.

23. What had become of mee, if thou hadſt taken mee away, when thou tookſt them.

This is continued in the enſuinge Exerciſe.

THE II. EXERCISE.

WHO then ô Lord bound the hands of thy Iuſtice?

2. Who held the rod of thy iudgements when as I by ſinninge prouoked thee?

3. What pleaſed thee in mee that thou didſt deale more dearelie with mee then with others?

4. My ſinns cryed vnto thee, and thou ſtoppedſt thyne eares.

5. My malice euerie day increaſed

againſt thee; and thy merite euerie day encreaſed towards mee.

6. I ſinned, and thou expectedſt.

7. I Fled away, and thou Followedſt mee.

8. I was wearied in ſinninge, and thou wert not wearied in expectinge.

9. In the midſt of my ſinns I receiued from thee diuers good inſpirations.

10. What ſhall I now render ô Lord vnto thee for all theſe benefitts which I haue receiued of thee?

11. Becauſe thou haſt created mee I owe thee all that I am.

12. Becauſe thou haſt preſerued mee, I owe thee all that I am and my life.

13. Becauſe thou haſt giuen mee thy ſelfe what ſhall I render to thee?

14. If all the Liues of Angells and men were mine and that I ſhould offer them all vnto thee as a Sacrifice, what were this Oblation if it were compared with one droppe of thy

Blood, which thou haſt shed for mee ſoe aboundantlie?

16. Who therefore will giue Teares to mine eyes that I may bewayle my ingratitude, and wicked retribution, or requitall of theſe thy ſoe many benefits?

16. Helpe mee ô Lord, and giue mee Grace that I may worthylye bewayle myne iniquities?

17. For I am that vnhappie wretch who hath ſinned againſt heauen and before thee.

18. I am thy Creature made accordi ıge to thy Image, take awaye from mee that which I haue made and know that which thou haſt made.

19. I haue bent all my forces to doe thee iniurie, and haue offended thee by the workes of my hands.

20. The things which thou haſt giuen and created for mee to be imployed and vſed for thy ſeruice and honour, I haue wrougfullie and moſt vnthankfullie conuerted and

imp!oyed

imployed the ſame to thy offence and dishonour.

This is continued in the enſuinge Exerciſe.

THE III. EXERCISE.

1. MY feete haue bene ſwift to euil, and mine eyes haue beene diſſolute to Vanitie, & myne eares haue beene alwayes open to trifles, and toyes.

2. My vnderſtandinge which should haue contemplated thy Beautie, and haue meditated both day and night on thy Commandements hath conſidered tranſitorie toyes, and meditated day and night how to tranſgreſſe thy ſaid Commandements.

3. My will was by thee inuited to the Loue of cœleſtiall delights and delicacies, but I preferred the earth before heauen.

4. I haue ſpread my Armes which thou haſt conſecrated to thy loue to

embrace, and hugge the filthie Loue of Creatures.

5. This is ô Lord the reward, this is the Fruite which I, thy Creature haue yeilded.

6. Alas. What can I a wretch anſwere if thou entreſt with mee into Iudgement, and wilt ſay; I haue planted thee a choſen vineiard all true ſeed, how then ô ſtrange vineiard art thou turned in my ſight into that which is depraued?

7. And if I cannot anſwere to this firſt queſtion concerninge my Creation, how ſhall I anſwere the ſecond concerninge my conuerſation?

8. Thou ô mercifull *God* haſt preſerued him by thy prouidence who hath thought of noe other thinge, but how to violate thy Commandements, and to ſet vp the Kingdome of ſinne againſt thee.

9. Thou haſt moued that tongue which dishonored thee, thou haſt gouerned thoſe members which offended thee.

10. In ſoe much as I haue not onlie beene vngratefull for thy benefits, but vſed thy benefits alſoe themſelues as weapons againſt thee.

11. Thou haſt made all creatures for my vſe to allure mee to loue thee, I haue abuſed them, and of them haue diuers tymes taken occaſion of ſinne.

12. I haue made choiſe rather of the guift, then the giuer.

13. I haue beene blinded by them, and haue not lifted vp myne eyes at the ſight of them.

14. I haue not conſidered how much more beautifull the Creator is, then the creature.

15. Thou haſt giuen mee all things that I ſhould giue thee my ſelfe; and all things haue ſerued mee, but I neuer haue giuen thee Glorie, or paid thy tributedue.

16. Thou haſt giuen mee health, and the diuell hath gathered the fruits thereof.

17. Thou haſt giuen mee ſtrenth and

I haue

I haue ſpent it in the ſeruice of Thine enemye.

18. What ſhall I ſay? wherefore haue not all the calamities and miſeries which I haue knowne to haue falne vppon other men and touched not mee, beene a ſufficient argument to mee that my deliuerie from euerie one of them was a peculiar benefit from thee?

19. O moſt gratious Lord ſhall I be vngratefull for theſe Benefits?

20. If the fierceneſſe and crueltie of Lions and ſerpents be aſſuaged with benefits, why ſhall not thy benefits be ſufficient to tame and aſſuage my ſinnefull Hart?

This is continued in the Followinge Exerciſe.

THE IV. EXERCISE.

1. BVT if ſoe ſtrict an account ſhall be demanded for theſe things which coſt thee ſoe little,

what accompt wilt thou aske of thoſe which thou haſt bought to thy ſelfe with thy moſt pretious Blood.

2. How haue I peruerted thy Counſells?

3. How haue I violated the Myſterie of thyne Incarnation?

4. Thou wert made man to make mee a *God*, I haue made my ſelfe a beaſt, and the ſlaue of the Diuell.

5. Thou haſt come downe to the earth to bringe mee to heauen, and I haue not harkened to or acknowledged this high Vocation.

6. But haue perſeuered in wickedneſſe, and in the durt and mire of my baſeneſſe,

7. Thou hadſt deliuered mee, I haue caſt my ſelfe agayne headlonge into my old bondage.

8. Thou hadſt raiſed mee, I haue agayne embraced death.

9. Thou hadſt made mee one Bodie with thee, and I haue ioyned my ſelfe agayne with the diuell.

10. Soe many, and ſoe greate Bene-

fits could not doe soe much, as make mee know thee.

11. Nor soe many tokens of Loue, make mee requite thee with Loue.

12. Nor soe many deserts, and guifts make mee hope in thee.

13. Nor such a strict kind of iustice, as appeared in thy Passion make mee feare thee.

14. Thou hast humbled thy selfe euen to the dust of the earth, I puffe my selfe vp with pride.

15. Thou didst hange naked on the Crosse, I seeke the world & worldlye delights.

16. Thou beinge God wert buffeted; if any man touch my garment who am onlie a most vile worme, I presentlye become colericke.

17. What shall I say my sweete Sauiour? behold how greate thy mercie and charitie is towards mee.

18. Thou wouldst dye to kill my sinns; and I persuminge in thy said Mercie, Goodnesse, and Loue haue not feared to sinne against thee, what

greater impietie can be imagined?

19. I haue taken occaſion of thy Goodneſſe to worke malice; and by that meane which thou haſt vſed to kill ſinne, I haue taken occaſion to raiſe agayne ſinne in my ſelfe.

20. Becauſe thou wert ſoe good, I thought I might without preiudice be euil.

21. And becauſe thy Benefits were ſoe many I thought I might without punishment render vnto thee, as many iniuries.

This is further continued in the enſuinge Exerciſe.

THE V. EXERCISE.

1. THVS haue I made thy medecines occaſions of ſinne, and I haue turned that ſword which I receiued of thee to defend my ſelfe from myne enemyes againſt my owne bowels, and with the ſame murthered myne owne ſoule.

2. Finally thou diedſt (as wee are taught by the Apoſtle) *that they that now liue may not liue to themſelues but vnto thee.*

3. And I as the child of Iezable haue made thy Death as a meane to depriue my ſelfe of thy bleſſings by Flyinge from thy ſeruice, and makinge my ſelfe the Bondſlaue of thyne enemyes.

4. Alas what doth hee deſerue who committeth ſuch enormities?

5. If doggs haue eaten the flesh of Iezable, what will become of mee?

6. If the Apoſtle make it ſoe heinous a matter, of the Law itſelfe to take an occaſion to breake the Law how greate is my malice who of Grace & Mercie haue taken an occaſion to offend Grace and Mercie itſelfe?

7. O moſt Patient Lord who for ſinners haſt ſuffered buffetts; but farre more patient in ſufferinge ſinners. Will this thy patience endure for euer?

8. I remember what thou haſt ſaid

by the Prophet, *I haue held my peace I haue kept ſilence, I haue beene Patiint as one that hath beene labouringe with child. I will ſpeake.*

9. I ſee that the earth that yeldeth not fruict after rayne is reiected and curſed.

10. I ſee that the vineyard which beinge well tilled producinge noe grapes but wild vines by thee is commanded to be deſtroyed.

11. Wherefore ô vnprofitable & fruitleſſe branch doſt thou not feare the voyce of that potent husbandman, that dreſſer of the vineyard, who (as truth itſelfe reporteth) taketh away all branches not bearinge fruicte, and caſteth them into the fire?

12. What shall I doe my Lord, what shall I doe? I confeſſe I am not worthy to appeare in thy ſight, nor to behold thee.

13. Whither shall I flye from thy Face?

14. Art not thou my Father and in verie truth a Father of Mercies

which haue noe end, or meaſure?

15. For though I haue (as much as lay in mee) for a longe tyme deſiſted to be thy child; yet thou euen to this preſent, doſt not deſiſt to be my Father.

16. Although I haue done many things worthy of damnation, yet thou haſt not deſiſted to ſaue mee.

17. What then ſhall I doe but caſt my ſelfe downe at thy Feete, and humblie craue Mercie?

18. Art not thou?

My Creator,
My Preſeruer,
My Redeemer,
My Deliuerer,
My Kinge,
My Paſtor,
My Preiſt, and
My Sacrifyce.

19. Whither then ſhall I goe? whither then ſhall flye but vnto thee?

20. If thou repell mee, who will receiue mee?

21. If thou reiect mee, of whom

ſhall I ſeeke ſuccour?

22. Acknowledge ô Lord and receiue this sheepethat hath runne a ſtray.

23. Behold I come full of wounds, thou canſt heale mee.

24. I come all blind thou canſt giue mee ſight.

25. I come all dead thou canſt rayſe mee.

26. I come all full of leproſie, thou canſt make mee cleane.

27. Thou shalt ſprinkle mee (ô Lord) with Iſope (with thy pretious blood shed for mee) and I shall be made cleane.

28. Thou shalt wash mee, and I shall be made whiter then ſnow.

29. Thy mercie is greater then my iniquitie, thy clemencie, exceedeth my malice ; and thou canſt forgiue more, then I can ſinne.

30. Doe not therefore ô Lord, doe not repell and reiect mee.

31. Doe not conſider the multitude of my ſinns, but thyne infinit mercie.

32. I reſigne my ſelfe wholye into thy hands.

33. Thou ô God who art able to doe all things, conuert mee vnto thee, renew my Spiritt.

34. Enlighten my vnderſtandinge, ſanctyfie my will, increaſe my ſtrenth of Bodie and ſoule.

35. That I may depend onlie on thee, Feare and loue thee aboue all things, and ſerue thee feruentlye.

36. And in all my actions hereafter to conforme my ſelfe to thy bliſſed will and pleaſure.

37 I beſeech thee finallye to impart vnto mee thyne aboundant effectuall Grace by which I may be able to beginne to lead a perfect and holye life, and to ſerue thee perfectlye and throughlye euen to the end.

Heere end the 5. Exerciſes of Contrition.

THE VI. EXERCISE.

1. TAKE pittie ô Lord, take pittie ô mercyfull Sauiour

of mee moſt miſerable ſinner, doinge things worthye of blame, and worthylye ſufferinge for the ſame.

2. Beinge by thee daylie afflicted, for that I am continuallye found to haue offended.

3. If I ponder the euill which I daylie committ, that which I endure is nothinge in compariſon of it.

4. That which I haue done beinge much more greiuous then my Affliction. Thou art iuſt ô Lord, and right is thy iudgment. All thy iudgements moſt iuſt, and true.

5. Thou ô Lord our *God* art iuſt & full of goodneſſe neither is there in thee any wickedneſſe.

6. Becauſe when wee offend thou doſt not vniuſtlye and cruellye afflict vs, who when we were not haſt powrefullye made vs, and when for our ſinns wee were guiltie of damnation thou haſt by thy wonderfull Mercye, and goodneſſe ſet vs in the ſtate of Saluation.

7. I know ô Lord *God* and am aſſu-

red that our life is not gouerned by vncertayne chances but wholye disposed and ordered by thy Awfull powre and prouidence.

8. Thou therefore takest care of all things, but especiallye of such as serue the, who put their confidence in thy onlye mercie.

9. Wherefore I humblye beseech thee that thou wilt not deale with mee accordinge to myne iniquities by which I haue deserued thyne anger, but accordinge to thy manifold mercyes which surmount the sinns of the whole world.

10. Thou ô Lord who dost punish mee outwardlye giue always an inuincible Patience inwardlye to the end may neuer cease to prayse thee.

11. Take pittye of mee ô Lord and helpe mee both in soule and Bodie.

12. Thou I say who knowest all things and art able to doe all things whatsoeuer, who liuest and riegnest for euer and euer..

13. O Lord Iesus-Christ the Sonne

of the liuinge *God* who with thy hands ſtretched forth on the Croſſe haſt drunke the bitter cupp of thy Paſſion for the Redemption of all mankind, ſuccour mee this Day. I beſeech thee.

14. Behold ô Lord, that I that am needie doe come to thee who art wealthy; I that am full of miſerie doe approach to thee replenished with mercye, ſuffer mee not therefore to depart void or as one worthye to be diſpiſed.

15. I beginne hungrie, let mee not end emptie.

16. I approach as one hunger ſtarned, lett mee not depart vnfedd.

17. And if I ſigh before I eate graunt that I may at leaſt eate after I haue ſighed.

18. Firſt therefore moſt ſweete Ieſus before the magnificence of thy ſweetneſſe, I confeſſe againſt mee my iniuſtice.

19. Behold ô Lord whereas I was conceiued and borne in ſinne, thou

haſt waſhed and ſanctifyed mee frō the ſame; and I after this haue I defiled my ſelfe with greater offences.

20. Thoſe wherin I was borne were of neceſſitie, but thoſe in which I afterwards lay wallowinge were voluntarie.

This is continued in the followinge Exerciſe.

THE VII. EXERCISE.

1. THIS notwithſtandinge, thou ô Lord beinge not vnmindfull of thy Mercie and goodneſſe haſt drawne mee from my Fathers howſe and from the tabernacles of ſinners.

2. And thou inſpiredſt mee with thy Grace to follow the companie of thoſe who ſeeke thy Face, who walke the direct way that leadeth to felicitie, liuinge amongſt the Lillies of Chaſtitie, and ſittinge at the table with thee in the parlour of moſt profound pouertie.

3. But I ingratefull and forgetfull of ſoe many benefits receiued, haue after my entrance into Religion committed many ſinns & abominations.

4. And where I ought to haue corrected my faults by doinge ſatisfaction, there haue I added ſinne to ſinne.

5. Theſe therefor ô Lord are the Faults by which I haue dishonored thee, and defiled my ſelfe (whom thou haſt created accordinge to thy owne Image and ſimilitude) to wit Pride, vainegloire, & many other ſinns almoſt infinitt by which my vnhappie ſoule is troubled & afflicted, rent, & deſtroyed.

6. Behold ô Lord iniquities haue ouerwhelmed mee beinge vnto mee as a greiuous burden inſupportable to be endured.

7. In ſoe much that if thou (whoſe propertie is to pardon & shew Mercie) doe not lift mee vp with thy right hand, I shall woofullye ſinke downe into the gulfe of eternal miſerie.

8. Behold ô Lord *God*,& ſee becauſe thou art holy.

9. Behold (I ſay) how my ghoſtlye enemye doth inſult ouer mee; *ſayinge God hath forſaken Him, I will purſue and take him, becauſe there is none that can deliuer him.*

10. How longe ô Lord wilt thou thus leaue mee turne backe and deliuer my ſoule, ô ſaue mee for thy mercies ſake.

11. Take pittie on mee thy Sonne whom thou haſt begotten in the greate greife of thy Paſſion, & doe not ſoe attend to my wickedneſſe, that thou forgett thy goodneſſe.

12. What Father is there who ſeeinge his ſonne in danger doth not endeauour to ſett him Free? or what Sonne is there whom his Father doth refuſe to correct with the ſtaffe of his Mercie.

13. Wherefor ô Lord & Father albeit I am a ſinner yet I doe not ceaſe to be thy ſonne, becauſe thou haſt made mee, & new made mee agayne.

14. As I haue ſinned, ſoe doe thou correct, & amend mee.

15. And beinge by the ſtripes of thy Fatherlie Pittie corrected & amended, committ mee to the care & cuſtodie of thy onlye begotten Sonne Ieſus-Chriſt our Lord.

16. Is it poſſible for a woemen to forgett the child of her owne wombe?

17. And though shee should forgett, ô moſt louinge Father thou haſt promiſed not to be vnmindfull.

18. Behold I crie & thou doſt not heare mee?

19. I am afflicted with with greife, & thou doſt not comfort mee?

20. O what shall I ſay or doe in this extreame miſerie? Alas I am altogether comfortleſſe & which is worſe am chaſed out of thy preſence.

21. Wretch that I am from how greate good into how greate euill am I falne?

22. Whither did I attempt to goe, & whither am I come?

23. Where am I, & where am I not?
24. How is it that I, that did ſigh after heauen; doe now ſigh through ſoe greate Tribulation?
25. I haue ſought comfort, & haue Found affliction.
26. And truelie it is better for mee not to be, then to be without thee ſweet Ieſus.
27. It is better not to liue then to liue without thee the only true life.

This Exerciſe is continued in the Followinge.

THE VIII. EXERCISE.

WHERE are now ô Lord Ieſus thy accuſtomed Mercies?
2. Wilt thou be diſpleaſed with mee for euer?
3. Be appeaſed I beſeech thee & take pittie on mee, & turne not thy louinge Face away from mee, who to redeeme mee haſt not turned away thy Face from thoſe who did mocke & ſpitt at thee.

4. I confeſſe that I haue ſinned & my conſcience doth adiudge mee worthye of damnation, neither is my pennance ſufficient to make ſatisfaction.

5. Nenertheleſſe it is moſt certayne that thy mercie doth ſurmount all offences whatſoeuer be they neuer ſoe abominable.

6. Wherefore ô moſt mercifull Lord I beſeech thee doe not write downe my malitious bitterneſſe, neither enter into Iudgement with thy ſeruant.

7. But accordinge to the multitude of thy mercies blott out myne iniquities.

8. Woe be to mee at the day of Iudgement when the bookes of our conſciences ſhall be opened (wherin our Actions are regiſtred) when of mee it ſhall be openlye proclaymed. *See heere a man and his workes.*

9. What ſhall I doe O my Lord at that dreadfull daye when the Heauens ſhall reueale myne iniquitie. And the earth ſhall beare wittneſſe againſt mee.

10. Verilye I shall be mute and able to ſay nothinge, but holdinge downe my head through shame and confuſion, I shall ſtand before thee shakinge, and blushingé.

11. Alas, what shall I ſay? I will call and crie vnto thee, ô Lord my *God*, why am I conſumed beinge ſilent?

12. Neuertheleſſe, if I ſpeake my greife will not ceaſe.

13. And if I hold my peace I shall interiorlie be tormented with inſupportable bitterneſſe.

14. Weepe ô my ſoule and make lamentation, as a younge married woman for the death of her Husband.

15. Weepe and bewayle thy miſerie, for that thy bridegroome, who is Chriſt, hath forſaken thee.

16. O Anger of the Almightie rush not vppon mee, for I cannot ſubſiſt againſt thee.

17. Verilie there is nothinge in mee that is able to ſuſtayne thee.

18. Take pittie on mee, leaſt I diſ-

paire of thy Mercie; that by diſpairinge of my ſelfe I may find comfort in confidinge in thee.

19. And albeit I haue done that for which thou may iuſtlye condemne mee, yet thou haſt not loſt thy accuſtomed propertie of shewinge mercie, and pittie.

20. Thou ô Lord doſt not deſire the death of ſinners, neither doeſt thou take pleaſure in the perdition of thoſe that dye.

21. Nay rather that thoſe who were dead might liue, thou thy ſelfe haſt died, and thy death hath beene the death of that death that was due to ſinners, and they by thy Death are come to life.

22. Graunt mee I beſeech thee O Lord that thou liuinge I may not die; ſince that thy death hath giuen life, much more let thy life giue life.

23. Lett thy heauenlye hand helpe mee and deliuer mee from the hands of thoſe that hate mee leaſt they inſult and reioyce ouer mee ſayinge

wee haue deuoured Him.

THE IX. EXERCISE.

1. HOW is it possible ô good Iesus that euer any one can dispaire of thy mercie who when wee were thyne enemyes thou hast redeemed vs with thy pretious Blood, & hast reconciled vs to *God*?

2. Behold ô Lord protected by thy mercie I runne crauinge pardon to the Throne of thy Glorie, callinge and knockinge vntil thou take pittie on mee.

3. For if thou hast called vs to pardon euen when wee did not seeke it, how much more shall wee obtayne pardon, if wee aske it.

4. Remember not thy iustice ô most sweete Iesus towards mee a sinner.

5. But be mindfull of thy mercie towards mee thy creature.

6. Remembeh not thy Anger towards mee guiltie, but be mindfull of

thy Mercie towards mee in miserie.

7. Forgett my pride prouokinge thee to displeasure and weigh my wretcheūnesse imploringe thy Fauour.

8. For what dost thy sacred name Iesus signifie but onlye a Sauiour.

9. Wherefore ô Sauuiour Iesus be thou my succour and protection, and say vnto my soule, I am thy Saluation.

10. I doe presume verie much on thy deuine Bountie because thou thy selfe dost teach vs to aske, seeke and knocke at the doore of thy mercie.

11. Wherefore I doe aske seeke and knocke at thy doore, as thou hast admonished mee to doe.

12. Thou therefore ô Lord who willest mee to aske graunt that I may receiue.

13. Thou dost counsell mee to seeke, graunt mee likwise to find

14. Thou dost teach mee to knocke, open vnto mee knockinge at the doore of thy Mercie.

15. Recouer mee beinge diſeaſed, repaire mee beinge craiſed, raiſe mee beinge dead.

16. Vouchſafe likewiſe ſoe to direct and gouerne all my ſenſes, thoughts and Actions in that which is pleaſinge vnto thee.

17. That from henceforth I may faithfullye ſerue thee, liue to thee, and giue my ſelfe wholye vnto thee.

18. I know my Lord that by reaſon thou haſt made mee, I owe my ſelfe vnto thee.

19. And by reaſon thou haſt redeemed mee and haſt beene made Man for mee, I doe owe (if I had it to giue thee) much more then my ſelfe vnto thee, by how much thou art greater then I who haſt giuen thy ſelfe for mee.

20. Behold I haue nothinge elſe to giue thee neither can I giue thee this without thee.

21. Take mee therefore and draw mee vnto thee that ſoe I may be thyne by imitation, and affection, like

as I am by Condition, and Creation, who liueſt and reigneſt world without end. Amen.

THE X. EXERCISE.

1. O Lord *God* Almightie who art Trinitie in Vnitie, who art alwayes in all things, and wert before all things and wilt be in all things euerlaſtinglie, one bliſſed *God* for all Eternitie.

2. To thee this and all the dayes of my life I commend my ſoule, my bodie, my ſeeinge, my hearinge, taſt, ſmell, and touchinge.

3. All my cogitations, Affections, Words, and Actions.

4. All things that I haue without and within mee, my ſenſe and vnderſtandinge, my Memorie, Faith, and Beleife, and my conſtancie in well doinge. All theſe I commend into the hands of thy powerfull protection.

5. To

5. To the end that all the nights and dayes, howers, and moments of my life, thou preſerue and direct mee.

6. Heare mee ô ſacred Trinitie and preſerue mee from all euill, from all Mortall ſinne.

7. And from all the deceites and Vexations of the Deuill, and of all myne enemyes viſible, and inuiſible.

8. By the Prayers of the Patriarchs, by the ſuffrages of the Apoſtles, by the Conſtancie of the Martirs.

9. By the Faith of the Confeſſors, by the Chaſtitie of the Virgins, and by the interceſſion of all the Saints who haue pleaſed and Faithfullye ſerued thee ſince the world begunne.

10. Roote out of my hart all vaine-glorious oſtentation, and increaſe in mee the Spirit of compunction.

11. Abate my Pride, and increaſe my Humilitie.

12. Stirre mee vp to teares and contrition, and mollifie my Hart beinge hard as a ſtone.

13. Deliuer mee, and my ſoule ô Lord

from all the ſnares of my Ghoſtlye enemyes, and preſerue mee in the performance of that which is moſt pleaſinge vnto thee.

14. Teach mee to doe thy will ô Lord becauſe thou art my *God*.

15. Graunt mee ô Lord perfect ſenſe, and intelligence whereby I may be able to know, and acknowledge thy meruaylous greate kindneſſe.

16. Graunt that my petitions may be ſuch as that they may be pleaſinge to thee, and profitable to my ſelfe.

17. Graunt mee teares flowinge from my whole Affection, which may be able to diſſolue the bands of my ſinns.

18. Heare mee ô My Lord, and My *God*, Heare mee ô light of myne eyes.

19. Heare what I demand, and graunt that thou maiſt heare what I demand.

20. If thou diſpiſe mee I shall perish, and be conſumed, if thou reſ-

pect mee, I shall liue.

This is continued in the ensuinge exercise.

THE XI. EXERCISE.

1. IF thou ô Lord examine my righteousnesse I shall be found as a dead Man stinkinge through rottennesse.

2. But if thou behold mee with the eye of thy mercie, thou wilt thereby raise mee (beinge through sinne but a carcasse) from the sepulchre of myne iniquitie.

3. Whatsoeuer thou hatest ô Lord in mee, expell, and roote out of mee.

4. And plant in mee the Spirit of Chastitie, and continencie to the end that whatsoeuer I shall demand of thee, in my demand I may not offend thee.

5. Take from mee that which is hurtfull, and giue mee that is profitable.

6. Giue mee a medicine ô Lord by which the ſoares of my ſoule may be healed.
7. Beſtow vppon mee ô Lord thy Feare, compunction of Hart, Humilitie, and a conſcience Free from all ſinne.
8. Graunt mee Grace ô Lord that I may be alwayes able to liue in charitie with my Bretheren, not forgettinge my owne ſinns, or pryinge into the ſinnes, or doings of other men.
9. Pardon my ſoule,
Pardon my ſinns.
Pardon myne offences;
Pardon myne abominations.
10. Viſit mee Weakened;
Cure mee diſeaſed;
Refreſh mee wearied.
Rayſe mee dead.
11. Take pittie ô *God*, take pittie of mee, and behold mee from the ſacred ſeate of thy ſacred Maieſtie.
12. Grant mèe ô Lord a hart that may feare thee, a mind that may loue

thee, a ſenſe that may conceiue thee, eyes that may ſee thee.

13. And illuminate the darkeneſſe of my hart with the bright beames of thy light.

14. Giue mee ô Lord *diſcretion* to be able to diſcerne betwixt good and euill, and enduemee with an vnderſtandinge that is alwayes watchfull.

15. I humblye craue pardon of all my ſinns, I humblie craue it (ô Lord) of thee from, whom and by whom I hope to find Fauour in the tyme of neceſſitie.

16. O Marie Mother of God; Mother of Ieſus-Chriſt our Lord, thou ſacred and vnſpotted Virgin vouchſafe to make interceſſion for mee vnto him who made thee a worthy temple for himſelfe to dwell in.

17. O S. Michaël, O S. Gabriel, O S. Raphaël.

18. O holie Quires of Angells and Archangells, of Patriarchs and Prophets, of Apoſtles, and Euangeliſts,

O S. Peter and S. Iohn, of Martyrs, ô blisſed S. Thomas of Canterburie. of Doctors ô Blisſed S. Gregorie our Apoſtle; of Prieſts and Leuites, ô Venerable Bede; of Monks, & Ermites ô Holye Father S. Bennet, of Virgins ô Blisſed S. Scholaſtica, & of all ſuch as haue liued holylye and Religiouſlye.

19. I preſume to beſeech you euen for his ſake by whom you haue beene elected, and by whoſe contemplation you are extreamelye delighted, and fullye ſatiated.

20. That you will be pleaſed to pray for mee a poore ſinner vnto him our *God*, that I maye be deliuered from the furious Iawes of the infernall fiend, and from that death which neuer ſhall haue end.

This is continued in the followinge Exerciſe.

THE XII. EXERCISE.

1. VOuchſafe ô Lord accordinge to thy meekneſſe, and vnſpeakable Mercie to make mee pertaker of eternall felicitie.

2. Graunt, ô Lord that Prieſts maye liue in concord, & that Kings and Princes rulinge as they ought to doe maye be vnited in peace and tranquillitie.

3. I humbly craue Grace (ô Lord) for the whole Catholicke Church, for Men, and woemen, for Religious Perſons, and for ſecular people, for all Chriſtian Magiſtrates, and for all that beleiue in thee, and labour for thy holye Loue, that they maye perſeuer in doing well all the dayes of their life.

4. Graunt ô Lord, and kinge eternall; to Virgins Puritie, to Religious Perſons who haue dedicated themſelues vnto thee, the guift of Chaſtitie; to

married folkes Holineſſe of life.

5. To ſuch as are trulye ſorrowfull for their ſinns forgiueneſſe; to Widowes, and Orphans ſuccour.

6. Protection to thoſe that are poore, to Trauellers a ſafe returne to their Home, comfort to ſuch as mourne.

7. To the faithfull departed the preſent repoſe of Heauen, to mariners, and ſuch as ſaile on the ſea their deſired Port, or Hauen.

8. To thoſe who haue attayned to Perfection Grace, increaſe, and perſeuerance; to beginners, and proficients in vertue Grace to doe better, and better.

9. To ſinners and to ſuch as offend (as to mee poore wretch) that they may ſpeedilye Amend.

10. O moſt mild and mercifull Lord and Sauiour, ſonne of the liuinge *God* the worlds Redeemer amongſt all men and in all things I confeſſe my ſelfe to be a miſerable ſinner.

11. Neuertheleſſe I beſeech thee

moſt ſweete and ſouueraigne father, that as an Abiect I may not be caſt out of thy Fauour.

12. Yea rather ô Lord thou who art Kinge of Kings and haſt determined and decreed the lenth of each Mans life, graunt mee a deuout deſire to amend myne.

13. Stire vp my ſluggish ſoule to the end that at all tymes, and in all things, it may ſeeke, deſire, loue, and feare thee who in all places art *three* and *one*; and maye put in practice that which is pleaſinge to thee.

14. Eſpecially I beſeech thee ô Holy Father who art bliſſed and glorious for euer, that thou wilt mercifullie preſerue all thoſe who in their Prayers are mindfull of mee, or haue commended themſelues to myne.

15. Thoſe likewiſe who haue shewed towards mee any deed of Charitie, or pittie.

16. And thoſe alſoe that are ioyned to mee in Blood, and affinitie aſwell thoſe who are dead, as thoſe who yet

liue in this mortall Bodie to the end that thou guidinge and aſſiſtinge them they may not perish euerlaſtinglye.

17. In generall, I beſeech thee ô Lord to aid, and ſuccour all Chriſtians that are yet liuinge, and on thoſe that are dead to beſtow pardon, and life euerlaſtinge.

18. Finallye ô Lord: I moſt humblye, and hartylie beſeech thee (who art the Alpha, & Omega: the beginninge, and endinge) that when the tyme is come I muſt dye thou wilt be a mild and mercifull Iudge, and a perpetuall Protector to mee againſt the Accuſations, and ſnares of the Diuel myne old aduerſarie.

19. Admitt mee for euer into the ſocietie of the Holye Angells.

20. And of all thy Saintes in thy Heauenlye cittye where thou art bliſſed and prayſed for all Eternitie. Amen.

THE XIII. EXERCISE.

1. O Lord Ieſus Chriſt, My Redemption, My Mercie, and my Saluation.

2. I prayſe thee, and giue thee thankes albeit farre short of thy benefits, wholy void of Deuotion and Feruour; leane, and without the deſired fattneſſe of that moſt ſueete Affection which thou doſt require, & deſerue.

3. Neuertheleſſe my ſoule doth render thee thankes, ſuch as they are, not ſuch as I know to be owinge, & due vnto thee.

4. But ſuch as I am able to endeauour ſuch doth my Soule render vnto thee.

5. O Hope of my hart, ô ſtrenth of my ſoule maye it pleaſe thy omnipotent Worthyneſſe to accomplish what my wonderfull greate weakneſſe doth attempt to performe beinge thou art my life, and the ſcope of my intention.

6, And albeit hitherto I haue not deſerued to loue thee ſoe much as I ought, yet ſuch is my deſire that I would moſt gladlye doe it.
7. Thou beholdeſt my conſcience ô my light, for my whole deſire is in thy ſight, and what ſoeuer my conſcience doth attempt to doe that is prayſe worthy, I acknowledge to proceed wholye from thee.
8. If that ô Lord be good which thou doſt inſpire, and verie good indeed it is. ſince it is from thee, and to loue thee, graunt mee to accomplish and performe thy holye Inſpirations.
9. Graunt that I may Loue thee as much as thou doſt require.
10. Behold I offer thee Prayſes and thanksgiuings, lett no this guift of thyne be vnprofitable vnto mee ô Lord which thou haſt freelie and graciouſlye beſtowed on mee.
11. Accomplish that which thou haſt begunne, and graunt mee that which thou haſt cauſed mee to deſire by preuentinge mee with thy gratious Inſpiration.

12. Transforme (moſt ſweete Sauiour) my Tepiditie into a moſt feruent loue of thee.

13. For the onlye thinge that I deſire to attayne vnto by this my prayer and memorie of thy Benefitts , is that I may be able to loue thee with a moſt ardent Affection.

14. Thy goodneſſe ô Lord created mee , thy Mercie through Baptiſme after my Creation hath cleanſed mee from Originall ſinne. Thy Patience after Baptiſme hath hitherto ſuſteinned, nourished, and expected mee beinge defiled with many other ſinns.

15. Thou ô Lord doſt expect when I will grow better, and my ſoule that it may be able to doe pennance and liue well doth humblye begge the inſpiration of thy gratious fauour, and Aſſiſtance.

16. O my *God* who haſt created mee, who doſt patientlye ſuſteyne mee , and louinglye manitayne mee, I hunger and thirſt after thee, I de-

ſire, ſigh, and couet to come to thee.
17. And as a poore diſtreſſed child depriued of the preſence of his tender harted Father doth with ſighs, and robbs inceſſantlye embrace in his hart the Image, and ſemblance of his father. Soe fareth it with mee as often as I call to mind thy bitter Paſſion: when I call to mind alſoe the buffetts, and whipps by thee ſuſteyned, the greiuous wounds by thee endured. When I remember in what cruell manner thou haſt beene crucifyed, and murthered; in what manner thou haſt (by thy deare friends) beene enbalmed, and buried; as often likewiſe as thy Glorious Reſurrection, and admirable Aſcenſion doe occurre to my Memorie. All theſe things I beleiue moſt firmelye lamentinge with Teares the Calamities of my exile in this vayle of miſerie. My onlye hope is the comfort of thy comeinge, my cheife deſire is to behold thee face to face in thy heauenlye habitation.

18. I cannot but greiue for that I haue not ſeene thee ô Lord of Angells debaſinge thy ſelfe to conuerſe, and liue amongſt men, that by that meanes thou mightſt exalt men to Angelicall conuerſation; when *God* did dye who was offended, that man might liue who had offended.

19. I cannot but greiue that I haue not deſerued to be preſent, and to be aſtonished through admiration of a worke ſoe wonderfull and vnſpeakable compaſſion.

20. How is it ô my ſoule that the ſword of moſt sharpe ſorrow doth not peirce thee to the hart, ſeeinge thou couldſt not be preſent to behold the ſide of thy Sauuiour wounded with a ſpeare?

21. Seeinge thou couldſt not be preſent to behold the feete and hands of thy Maker to be faſtned with nailes, nor the blood of thy Redeemer to be ſpilt on the ground in that dreadfull manner?

This is continued in the followinge Exerciſe.

THE XIV. EXERCISE.

1. WHY art thou not drunke with the Bitterneſſe of teares, ſeeinge hee was made to drinke of the bitterneſſe of Gall?

2. Why doſt thou not take compaſſion of the moſt chaſt Virgin Marie, his moſt worthy Mother, and thy moſt worthy Ladye?

3. O my moſt mercifull *ladye* what fountaines of Teares maye I affirme to haue flowed from thy moſt chaſt eyes when thou beheldſt thy only ſonne (though free from all offence) to be bound, whipt, and ſlaine in thy preſence?

4. In what mournefull manner may I imagine thy dolefull countenance at that tyme to be blubbered all ouer with weepinge, when thou beheldſt this thy innocent ſonne thy *God* and thy Lord to be ſtretched out vppon the Croſſe and that ſacred flesh fra-

med of thy flesh to be by thoſe bloodie butchers ſoe cruellye rent in Peices?

5. With what vnſpeakable greife may I well thinke thy poore hart at that tyme to be tormented when thou didſt heare thoſe words pronounced. *Woeman behold thy ſonne.* And to the Diſciple. Behold thy Mother? when thou didſt accept of the Diſciple inſteed of his Maiſter, and the ſeruant in leiu of his Lord?

6. O that I had beene worthy with Ioſeph to haue taken my Lord downe from the Croſſe, to haue enbaulmed, and buried him, to haue followed, or accompanyed him to his ſepulcher that ſoe I might haue done ſome little ſeruice at ſoe greate a funerall!

7. I am as a poore fatherleſſe child, and my ſoule is as a weoman bereaued of her husband in the Abſence of my buried Lord.

8. Vouchſafe graciouſlye to behold the teares of my diſtreſſed Orphan-

cie and widdowhood, which I offer vnto thee, vntill thou returne ô my *God*.

9. May it pleaſe thee therefore, maye it pleaſe thee ô Lord to manifeſt thy ſelfe to mee, and I shall be comforted.

10. Grant that I may ſee thee, and I shall obtayne what I deſire.

11. Make manifeſt thy Glorie, and my ioye will be accomplished.

12. My ſoule hath thriſted after thee, and ſoe hath likewiſe my flesh exceedinglie.

13. My ſoule hath thirſted after my *God* the liuinge fountaine; when shall I come, and be preſented before the face of my Lord?

14. When wilt thou come ô my *comforter*: for whom I will wish, and earneſtlye wayte?

15. O that I might once behold my delight which I doe ſoe much deſire?

17. O how trulye shall I be ſatisfyed when thy Glorie shall appeare

which I greatelye hunger to behold?
17. When shall I, become drunke through the plentie of thy heauenlye habitation, for which I ſigh often?
18. When wilt thou make mee to drinke of the riuer of thy pleaſure, which I ſoe much thirſt after?
19. In the meane while lett my Teares be my continuall food vntill it be ſaid vnto mee *behold thy God*; vntil it be ſaid vnto my ſoule *behold thy Bridegroome.*
20. In the meane while feed mee with my ſobbs and teares, nourish mee with my ſorrowes and lamentations.
21 Peraduenture my Redeemer will come and viſit mee, becauſe hee is full of Mercie, hee will not be longe in comminge becauſe Hee is full of Pittye to him be Glorie for all Eternitie. Amen.

THE XV. EXERCISE.

1. O Lord my *God* grant vnto my hart to desire thee, by desiringe thee to, seeke thee, by seekinge, to find thee, by findinge, to loue thee, by louinge thee, to gayne pardon of my sinns heeretofore committed, and beinge pardoned, to committ them noe more?

2. Graunt ô Lord *God* repentance to my hart, and sorrow to my spiritt.

3. O my Kinge extinguish in mee the heate of vnlawfull lust, and kindle in mee the fire of thy loue!

4. O my Redeemer expell from mee the Spirit of Pride, and Arrogancie, and mercifullye graunt mee the treasure of thy humilitie.

5. O my Sauuiour remoue from mee all anger, and testinesse, and gratiouslye giue mee the shield of patience, & meeknesse.

6. O my Creator roote out of mee

all bitterneſſe of Affection and beſtow on mee the ſweetneſſe of a mild diſpoſition.

7. Giue vnto mee moſt mercifull father a firme faith, true hope, and cierlaſtinge Charitie.

8. O my *God*, my Mercie, I beſeech thee for thy beloued ſonns ſake, graunt vnto mee to take pittie on the afflicted, to pardon ſuch as haue offended mee, to loue thoſe, who hate mee, and to render good for euill.

9. To diſpiſe noe-man, but rather reuerence all Men.

10. To embrace Patience in aduerſities, and Temperance in proſperities.

11. To tread vnderfoote by contempt all temporall things, and greatelye to deſire thoſe that are eternall.

12. Behold ô my Maker I haue now reqneſted of thee many thinges, and thoſe not ſmall, albeit I deſerue nothinge at all.

13. I confeſſe alas, I confeſſe that I

doe not onlie not deſerue theſe guifts, and Graces which I haue demanded; but greate, and greiuous torments to be inflicted vppon mee.

14. Publicans notwithſtandinge, harlots, and theefes doe enbolden mee, who on a ſudden beinge deliuered out of the Iawes of the ghoſtlye aduerſaries, are receiued into the booſome of their true sheepheard.

15. For thou ô *God* the Maker of all things, though in all thy workes thou art full of Admiration, yet art thou moſt to be admired in thy workes, of Mercie, and compaſſion.

16. Wherevppon by a certayne ſeruant of thyne thou haſt ſaid of thy ſelfe. *His Mercies are aboue all his Workes.*

17. And as ſpeakinge of one, wee hope thou haſt ſaid of all thy people. *I will not take away my Mercyes from Him.*

18. For thou diſdaineſt noe Man, diſpiſeſt noe Man, vnleſſe peraduenture ſuch an One, as, beinge as it

were beſides himſelfe, ſhall hate thee.

19. Thou therefore not only forbeareſt to ſtrike when thou art angry, but likwiſe giueſt guifts, and graces to thoſe that haue prouoked thee, if they ſhall ceaſe from liuing wickedlye.

20. O my *God* the horne of my health and my Refuge, I vnhappie creature, I haue prouoked thee, I haue ſinned againſt thee, I haue incenſed thyne Anger, and deſerued thy diſpleaſure!

This is continued in the enſuinge Exerciſe.

THE XVI. EXERCISE.

1. I Haue ſinned thou ſuffereſt mee, I haue done amiſſe, and yet thou lookeſt not angrylie vppon mee.

2. If I repent thou doſt pardon mee, if I returne, thou receiueſt mee, yea

moreouer whilſt I delay to doe it thou expecteſt mee.

3. Thou recalleſt mee wandringe, thou inuiteſt mee reſiſtinge, thou waiteſt for mee lingringe, thou embraceſt mee returninge.

4. Thou inſtructeſt mee ſimple, thou comforteſt mee ſorrowfull.

5. Thou raiſeſt mee from ſinne, thou repaireſt mee after I am falne.

6. Thou giueſt when I aske, thou vouchſafeſt to be found when I ſeeke thee, and when I knocke, thou openeſt vnto mee.

7. Behold ô Lord *God* of my Saluation, what to obiect I know not, what anſwere to make I am ignorant?

8. There is noe place of Refuge to which I can fly from thee; there is noe place ſoe ſecret in which I may remayne ſecret from thee.

9. Thou haſt shewed mee the way of liueinge well, thou haſt giuen mee the knowledge of walkinge as I ought.

10. Thou

10. Thou haſt threatned to punish mee with the paines of Hell; thou haſt promiſed to reward mee with the ioyes of Heauen.

11. Now therefore ô Father of mercie; and *God* of all comfort peirce my flesh with thy feare, to the end that thoſe things which thou doſt threaten, I may eſchape by fearinge thee.

12. And giue mee agayne the ioye of thy ſaluation that thoſe things which thou doſt promiſe; I may receiue by louinge thee.

13. O Lord my ſtrenth, my force, my *God*, my Refuge, and my deliuerer, inſtruct mee what I ought to thinke; and conceiue of thee.

14. Teach mee with what words, I am to call vpon thee.

15. Make knowne vnto mee, which way I maye pleaſe thee.

16. One thinge (doubtleſſe) I know with which thou art appeaſed, and another which thou doſt not diſpiſe. Verilie a penitent ſpirit is to thee, *A*

ſacrifice acceptable; ſoe likewiſe a hart that is contrite, and humble.

17. With theſe guifts ô my *God*, & my *Ayde* doe thou enrichmee?

18. Barricade mee with theſe Bulwarkes againſt myne enemyes.

19. Graunt mee this refreshinge, againſt the flames of my vicious inclinations.

20. Sett open this pious place of Refuge, to which I maye flye from the Tumults of myne inordinate Affections. Amen.

THE XVII. EXERCISE.

1. GRAVNT ô Lord that I be not of thenumber of thoſe, who for a tyme beleiue, and in tyme of Temptation doe depart, and leaue thee.

2. Couer my head in the day of Battaile, thou ô Lord who art my hope in the day of Affliction, and my ſafeguard in the tyme of Tribulation.

3. Behold ô Lord my light and my life, I haue asked thoſe things which I want, I haue made knowne thoſe things which I feare; my conſcience neuertheleſſe tormenteth mee; the ſecrets of my hart doe reprehénd mee!

4. And what loue affordeth, feare diſperſeth, zeale encourageth mee, dread daunteth mee?

5. Myne Actions cauſe mee to feare, but thy pittie giueth mee cauſe of Hope.

6. Thy Mercie emboldneth mee, my naughtineſſe with holdeth mee.

7. And to ſpeake the truth, their occurre to my memorie many ſinnefull imaginations, which reprehend the boldneſſe of my preſuminge Affections.

8. Hee therefore who deſerueth anger; with what face can hee demand fauour?

9. Hee who meriteth to be punished, how can hee be ſoe foole hardie, as to aske to be rewarded?

10. He incenſeth the iudge, who neglecteth to make ſatisfaction for his offence, and yet maketh meanes to obtayne a Recompence.

11. That malefactor mocketh and derideth His Kinge, and Lord, who earneſtly requireth the Priſe, and honour, which hee neuer deſerued.

12. That foolish ſonne likewiſe prouoketh to anger the ſweete Affection of his Father, who vppon reproaches offered without repentance, dare vſurpe, and lay title to his inheritance.

13. What is this (ô father) that I recompt of my ſelfe? I haue deſerued death, yet begge for life.

14. I haue moued my Kinge to anger whoſe aid notwithſtandinge I impudentlye implore.

15. I haue diſpiſed my Iudge, whom boldlye I begge to be my helper.

16. I haue inſolentlye refuſed to heare him, as a father, whom now I preſume to chooſe as my defender.

17. Woe is mee, for not cominge ſoe

ſoone as I ought. Alas! alas how little haſt doe I make?

18. I neglected to beware of the weapons which wounded mee behore hand, and now I am troubled through the apprehenſion of Death at hand.

This is continued in the followinge Exerciſe.

THE XVIII. EXERCISE.

1. I Haue made my former ſcarrs to feſter with new ſoares, ſince I haue renewed my former faultes by new iniquities.

2. And thoſe which the deuine ſalue had made ſound; my phreneticall itchinge hath agayne vnbound.

3. The skinne which beinge growne ouer my wounds had hidden my maladie (by reaſon of corruption breakinge forth) hath growne to purifie; becauſe myne iniquitie beinge reiterated, hath bereaued mee of

mercie, which before was granted.

4. For *that I know it is written in what howre ſoeuer a iuſt Man ſhall ſinne all his good deeds ſhall be forgotten.*

5. If the righteouſneſſe of a good man is abolished when hee falleth into ſinne?

6. By how much more is the pennance of a ſinner defaced if hee returne to the ſame?

7. How often like a dogge haue I returned to that which I had vomited vp before?

8. And as a ſowe haue wallowed agayne, in the mire?

9. I confeſſe that it is impoſſible for mee to remember how many ſimple, and ignorant perſons through my meanes haue ſinned?

10. How many that were deſirous to ceaſe from ſinne, haue I perſwaded to ſinne?

11. How many that haue withſtood mee, haue I conſtrayned?

12. To how many that were wil-

hinge haue I conſented?

13. To how many walkinge in the right waye haue I prepared a ginne, or ſnare?

14. To how many that haue ſought the right way haue I vncouered the pitt that they might fall in?

15. And that I might not be frightned with committinge ſtill the like, I eaſilie put thoſe paſt out of my mind.

16. But thou in the meane while (beinge a iuſt Iudge) haſt obſerued, and recorded; and doth obſerue, and record all myne offences, and haſt numbred all my footeſteps.

17. Thou haſt all this while held thy peace, thou haſt beene ſilent, thou haſt beene patient.

10. Wooe is mee: for that thou wilt ſpeake at lenth, as a weoman in her Trauayle.

This Exerciſe is continued.

THE XIX. EXERCISE.

1. I Dare not (ô my Lord *God*) preſume on my owne meritts; yea I am affraide, and tremble to preſent my ſelfe before thee.

2. For my Soule, and Bodie are ſpotted, and blemished with many ſinns, and defects, and I haue beene negligent in thought, and word.

3. To thee, therefore ô mercifull *God*, & deare Sauuiour I wretched ſinner beinge in theſe ſtreights recurre as vnto the fountaine of Mercie and pittie, I flie vnto thee for Saluation.

4. And to thee ô Lord I laye open my wounds, and ſoares, to thee I diſcouer my infirmities of which I am ashamed.

5. I know my ſinns to be many, and greate for which I ſtand in feare.

6. I hope in thy Mercies which are without end.

7. Lord Ieſus-Chriſt eternall Kinge

God and Man, looke vppon mee with theeyes of thy Mercie.

8. Harken vnto mee puttinge my truſt in thee, haue pittie on mee that am full of miſeries, and ſinns, thou ô Lord who neuer reſtreigneſt the flowinge of the fountaine of thy Mercie.

9. I am hartilye ſorrie that euer I haue offended thee, I deſire to amend for the tyme to come.

10. Doe away therefore from mee, ô moſt mercifull father all my ſinns, and iniquities: that ſoe beinge purifyed and cleanſed in ſoule and Bodie I may be able worthilye to ſerue thee, and bliſſedly to be vnited vnto *thee*.

11. Let my ſoule thirſt alwayes after *thee*, the ſource of wiſedome and knowledge, the fountaine of eternall life, the ſunne of eternall light, the Riuer of Pleaſure, the Plentifulneſſe of the Howſe of *God*.

12. Lett it alwayes earneſtly aſpire after thee, ſeeke thee, and find thee,

lett itt tend, and come vnto thee.

13. Lett it thinke on thee, ſpeake of thee, and worke all things to the praiſe, and Glorie of thy name with humilitie, and diſcretion, with loue, and delight.

14. With facilitie, and Affection, with perſeuerance vnto the end.

15. Be thou alone my onlye Hope, my whole confidence, my Riches, and my delight.

16. My pleaſantneſſe, my gladneſſe my Reſt, my tranquillitie, my peace, my ſweeteneſſe, my odour.

17. My ſuſtenance, my meate, my food, my Refuge, my Helpe, my Wiſedome.

18. My Portion, my poſſeſſion, my Treaſure.

19. Only, and in thee may my hart, and mind be alwayes fixed, and firmelie, and immoueablie rooted, to thy eternall Glorie, and my euerlaſtinge Happineſſe. Amen.

THE XX. EXERCISE.

1. O Lord *God* Almightie, moſt benigne, and mercifull: I moſt miſerable, and poore ſinner, and through thy Mercie a faithfull Chriſtian, doe giue thee infinitt thankes for all the Graces, and benefits thou haſt beſtowed on mee, generall, particular, & perſonall, as well of Body, as ſoule.

2. Eſpeciallye for haueinge made mee a Chriſtian, and conceruinge mee in the vnitie of the holye Catholike Church, and the Confeſſion of its ſacred faith.

3. And in virtue of this faith I hope to attayne to the Glorie for which thou haſt created mee.

4. Since this is ſoe, it much greiueth mee to looſe my right by ſinninge?

5. I am ſorrie, I am ſorrie that I euer committed any ſinne, thou beinge my moſt louinge *God*, and ſoe lit-

tle deſeruinge ſuch ingratitude at my hands.

6. I much deſire that I were more ſorrie, & that my hart might breake for any one of the offences which I haue committed againſt thy deuine Maieſtie.

7. How great reaſon is there that I should melt into teares for the leaſt of them?

8. For I haue little correſponded with my dutye, and beene verie vngratefull for thy Benefits.

9. For thou haſt ſpent thy whole life for my Aduantage, and I haue ſpent myne in offendinge thee.

10. I acknowledge I deſerue for my ſinns, and in punishment of them all the paynes of hel.

11. Yea they are all too little for my demeritt.

12. I haue ſinned, I haue ſinned, I am ſorrie, I am ſorrie, and repent from the bottome of my hart.

This Exerciſe is continued in the followinge.

THE XXI. EXERCISE.

1. I Offer thee a ſorrowfull, and repentant hart: becauſe ſuch an one is acceptable vnto thee, and beſeeminge mee.

2. I aſſure thee I had rather haue ſuffered all the torments, and trauayles of the world, rather then to haue offended thee in the leaſt of my ſinns.

3. I purpoſe, if pleaſe thee to giue mee life, to take chaſtiſement, and reuenge of my ſelfe, for offendinge thee, doinge for my ſinnes all the pennance I am able.

4. And though they be many and greate; yet haue I greate hope and confidence thou wilt pardon them.

5. For thou art the ſea of Mercie, & that which thou moſt glorieſt in, is to be mercifull, and forgiue ſinns.

6. Thou haſt promiſed that in what howre ſoeuer a ſinner ſhould repent

him of his ſinns; thou wouldſt pardon him.

7. Be mercifull therefore to mee, ô Lord, be mercifull.

8. Pardon, and forgiue mee my ſinns, and offences, pardon mee ſweete Ieſus.

9. Be mercifull vnto mee, for thy bitter death, and Paſſions ſake, and for thy glorious meritts haue mercie vppon mee, for in them I truſt, and confide.

10. If thou lookeſt on mee Alone, and naked: then maiſt thou preſentlie caſt mee into hell.

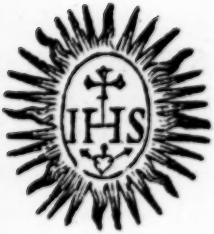
11. But I humblye begge of thee that thou wouldſt place thy Death and Paſſion, thy Blood, and Croſſe betweene thy Iudgement, and my ſoule.

12. That by the merits of thy death, I may be deliuered from euerlaſtinge death, and admitted to life in thy Glorie.

13. And in the bleſſed ſocietie of thy Saincts, I may prayſe thee world without end. Amen.

Heere Endeth the Pœnitent.

FINIS.



CERTAYNE AMOROVS ſpeeches of the ſoule to her ſelfe in Prayer.

The VVhich are a good forme, or matter of Prayer vvhen the ſoule is not able, or apt to ſpeake immediatelye to God.

THE FIRST EXERCISE.

1. O My ſoule when wilt thou be readie to follow the humilitie of thy Lord Ieſus-Chriſt?
2. When wilt thou imitate his mildneſſe?
3. When ſhal the example of his Patience ſhine in thee?
4. When wilt thou be better?
5. When wilt thou be, wholye free

from Paſſions, and vicious Affections?

6. When ſhall euill be quite deſtroyed in thee?

7. When ſhall diſordinateneſſe be blotted out of thee?

8. When wilt thou peaceablye, and gentlye endure all tribulation, and temptation?

9. When wilt thou perfectlye loue thy *God*?

10. When wilt thou moſt inwardlye embrace Him?

11. When wilt thou be wholye ſwallowed vpp in his Loue?

12. When wilt thou be pure, ſimple, and reſigned before him?

13. How longe wil it be ere thou be hindered noe more, from his moſt chaſt embracings?

14. O that thou wert immaculate?

15. O that thou diſt feruentlye loue *God*?

16. O that thou didſt inſeparablye cleaue vnto thy cheifeſt good?

17. O my ſoule where is thy *God*?

18. Where is thy Loue?
19. Where is thy Treasure?
20. Where is thy Desire?
21. Where is all thy Good?
22. Where is thy *God*?
23. When shalt thou be with him?
24. When shalt thou most happilye enioye him?

It is continued.

THE II. EXERCISE.

1. WHEN shalt thou freelye prayse him, with all the Glorious Citizens of Heauen?
2. Dispaire not ô my soule?
3. Take comfort daughter, and be confident most deare?
4. If thou hast sinned, and art wounded: behold thy *God*; behold thy Physitian is readie to cure thee?
5. Hee is most gratious, and most mercifull, and therefore willinge; hee is omnipotent, and therefore can pardon thy sinns in a moment.

6. Peraduenture thou art a fraid becauſe hee is thy Iudge; but take hart; for heo who is thy Iudge, is alſoe thy Aduocate.

7. Hee is thy Aduocate to defend, and excuſe thee doinge pennance, & ſoe thy Iudge to ſaue, not to condemne thee beinge humbled.

8. His mercie is infinitlye greater then is, or can be thyne iniquitie.

9. Thy *God* is moſt gentle, moſt ſweet, hee is wholye amiable; wholye deſirable; and loueth all things which hee hath created.

10. Let not thyne imperfections diſcourage thee too much, for thy *God* doth not diſpiſe thee, becauſe thou art fraile, and infirme. But loueth thee exceedinglye becauſe thou deſireſt, and laboureſt to be more perfect.

11. Ariſe my ſoule, ariſe out of the duſt, ſlipp thy head out of the collar, thou captiue daughter of Sion.

12. Ariſe forſake the puddle of thy negligent liſe.

13. How longe muſt thou take pleaſure in perills? how longe wilt thou eſteemee anxitie, and torments to be reſt? howlonge wilt thou ſecurelye ſleepe in deſtruction?

14. How longe wilt thou willinglye leaue the right way, and wander abroad farre, and neere in vncouth, and vnknowne Paths?

15. Returne vnto our Lord thy *God*, for hee expecteth thee.

16. Make haſt, be not ſlacke, for hee is readie to receiue thee.

17. Hee wil meete thee with open armes, deferre not to returne.

18. Haue acceſſe vnto Ieſus hee will heale, and purifye thee.

19. Ioyne thy ſelfe to Ieſus hee will illuminate thee.

20. Adhere to Ieſus, hee will bleſſe, and ſaue thee.

21. Alas my ſoule how vngratefull haſt thou beene to thy *God*.

It is continued.

THE III. EXERCISE.

1. HEE hath beſtowed innumerable, and moſt admirable benefits on thee; and thou ſtil repaiſt euill for good.
2. Hee hath adopted thee to be heir of the Kingdome of Heauen.
3. Hee hath promiſed thoſe things vnto thee which neither eye hath ſeene, nor eare hath heard, nor the Hart of man can comprehend.
4. But thou haſt left, and contemned Him, who hath beene ſoe many wayes beneficial vnto thee.
5. Thou haſt caſt away the holye feare of Him that loued thee.
6. Thou haſt shaken of his ſweet yoke that hath elected thee.
7. Thou art become *as One of* the daughters of Belial; as an impudent harlot, *void of all shame* thou haſt worshipped iniquitie.
8. Thou haſt made a compact with

death, thou haſt giuen thy hand to the diuell.

9. Thou haſt beene moſt prompt to all wickedneſſe thou haſt heaped euil vppon euil, and haſt reioyced to adde ſinne to ſinne.

10. By thy wickedneſſe thou haſt Crucifyed Chriſt agayne, who had choſen thee for his ſpouſe.

11. Thou haſt renewed his wounds by thy crimes.

12. Who will giue groanes and ſighs?

13. Who wil giue thee a ſpringe of teares that thou maiſt night, and day bewayle thy ingratitude?

14. O vnhappie wretch what wilt thou doe?

15. O that thou hadſt kept thy ſelfe in the ſtate of Innocencie?

16. O that thou hadſt remayned immaculate?

17. O that thou hadſt, not miſerablye defiled thy ſelfe with diſhoneſtie!

18. O that thou hadſt not gone a ſtray from thy *God*!

19. Thou haſt loſt thyne innocencie, thou art defiled, thou art become dishoneſt, thou haſt forſaken thy *God.*

20. Alas poore wretch, and what wilt thou doe? to whom wilt thou flye? from whom wilt thou expect helpe?

21. From whom? but from Him whom thou haſt offended? Hee is moſt pittifull, moſt courteous, and moſt mercifull.

It is continued.

THE IV. EXERCISE.

1. HVMBLE thy ſelfe, proſtrate thy ſelfe, powre out thy ſelfe like water in his ſight, and Hee will take pittie on thee.

2. O my ſoule if it were neceſſarie dayly to ſuffer torments, yea to endure hell itſelfe for a longe tyme together that wee might ſee Chriſt in his glorie, and be ioyned in fellow-

ship with the saintes in His Heauenlye Citie: were it not meete thinkest thou to sustayne all manner of miserie, that wee might be made partaker of soe greate a good, and soe greate a felicitie?

3. O my soule who art most famous by beinge framed accordinge to the likenesse of *God* beinge bought with the price of Christs owne blood, espoused vnto Him by Faith, endowed with the holye Ghost, adorned with vertues, esteemed equall with the Angells?

4. Loue Him then, Loue Him of whom thou art beloued?

5. Attend to Him that attendeth to thee, and seeke Him, that seeketh thee?

6. Loue this Louer, of whom thou art beloued, with whose loue thou art preuented, and who is the fountaine from whence thy loue floweth?

7. Be carefull to please Him who is carefull to please thee, thinke on Him who thinketh on thee: be pure with

with Him, who is Puritie itſelfe, be holye with Him, who is Holineſſe itſelfe.

8. Accoordinge to thy carriage towards *God* in thy conuerſation, will hee carrie himſelfe towards thee againe.

9. *God* is courteous, mild, full of mercie, and compaſſion, and doth require *therefore of* thee that thou likwiſe be courteous, mild, ſweete, humble, and mercifull towards All.

10. Loue Him (ô my ſoule) who hath deliuered thee from the lake of miſerie; and from the Mire of ſinne, and iniquitie?

11. Chooſe Him for thy ſpecial Friend who alone will Faithfullye adhere, and ſticke vnto thee, when all other things, and Friends will faile, and shrinke from thee.

12. One the day of thy burial when thou shalt be Abandoned and forſaken by all thy Friends, Hee will not leaue thee, but will defend thee from

thoſe roaringe infernall Fiends readie to deuoure thee,& will conduct thee vnto the Land of the liuinge.

13. O my ſoule ſigh vehementlye, and aſpire feruentlye to that glorious Citie, ſoe highlye ſpoken of.

14. Heauen,and Earth,and all therin contayned doe continuallye exhort thee, to loue thy Lord *God*.

15. My ſoule bliſſe thou our Lord, my ſoule praiſe thou our Lord?

16. Why art thou ô my ſoule ſad? and why art thou troubled? Hope in our Lord for hee will be thy comfort,and ſollace?

17. Sweete, and amiable *Ieſus* is preſent with thee, thou muſt with Reuerence, and loue attend vnto Him?

18. O would to *God* hee would wash mee with his moſt pretious blood, & perfectlye cleanſe, and heale mee, and lighten mee with the brighteneſſe of his Grace?

19. O that hee would wound my hart interiorlye, and mollifye itt

perfectlye, and make it as it were drunke with his mellifluous Charitie?

20. O would to *God* I might wholye burne, and be consumed and melted with the fire of his Loue!

21. I aske, I wish, I desire that the heauenlye Kinge who vouchsafeth to be my soules Bridegroome, would vouchsafe alsoe to make mee pleasinge to him. Amen.

FINIS.

An example of Acts, which a Soule maye Exercisee towards God as absent from Her.

1. I will blesse our Lord at all tymes, his prayses shal euer be in my Mouth.

2. Our Lord haue Mercie on vs, enlighten his countenance vppon vs, and take pittie on vs.

3. It is good for mee to seeke after

our Lord and gett neere vnto him, for hee is our Hope, and our All.

The Pfalmes of Dauid are full of theſe Acts.

FINIS.

An example of ſpeakinges ſuppoſed to be made by God *to the ſoule.*

1. SONNE it behoueth thee to giue all for all, and reſerue nothinge to thy ſelfe.
2. Sonne, where is true peace to be found? is it not in Mee?
3. Sonne thou canſt not attayne to perfect libertie; if thou doſt not wholye forſake thy ſelfe.
4. Sonne abide conſtant, and hope in mee. *This is All in All.*

FINIS.

ACTS OF LOVE, AND vvellvvishinge tovvards God.

THE FIRST EXERCISE.

1. I Doe reioyce in all the Perfections that are in thee ô my *God*, as in thy wiſedome, Goodneſſe, Powre, and all other thy deuine prerogatiues, and perfections.

2. Lett it pleaſe, and ſuffice mee; that thou art infinitlye happie, and Rich, my moſt benigne, and louinge Father.

3. I doe reioyce at the preſence of thee my *God* in heauen (where thou reigneſt as in thy Kingdome) and that thou art there worshipped, adored, and loued by all thy Angells, and Saincts.

4. Soe that if it were in my Powre, I would Loue, and honour thee with all that loue and worshipp where-with all the Angells, and Saints doe there Loue thee.

5. I doe ioye in all the Loues, and ſeruices that the iuſt Men in the Church, eſpeciallye the Perfect in all former ages, in the preſent Age, or in the future Ages; haue borne, & performed, doe beare, and performe, or ſhall beare, and performe towards thee.

6. And I deſire to loue thee with the Loue of them All; and would for thy Loue doe, and performe, if it lay in my powre, all their workes aſwell internall, as externall, and would vndergoe all their labours, and endure all their Afflictions.

7. I doe hartilye reioyce in all the good things that are in the elect ſeruants of *God*, but eſpeciallye for the wonderfull guifts of the perfect, and that they are by thee, ô my *God*, illuminated, inflamed, and ſanctified.

8. My Loue, and desire towards thee, ô my *God* is such, and soe greate: that if it were possible to mee, and acceptable to thee, I would of each soule especiallye of myne owne make a Kingdome of Heauen, that thou mightst be beloued, and prayssed in soe many Heauens by the dwellers in them.

9. Which if it lay in my powre should be more in number then the Grasse piles on the Earth, the sands in the sea, or dropps of water therin.

10. I doe heere in thy presence, ô my *God*, hold and repute my selfe as nothinge, and whatsoeuer I haue aboue nothinge naturall or supernaturall; I acknowledge it to be thyne, and none of myne.

11. And because of my selfe I am nothinge, and that my *God* is all Good; and that all good things come onlye from him: I doe greatly reioyce, and with all my hart confesse that I am *nothinge*, can doe *nothinge*, and haue

nothinge; for both my beinge, and abilitie to doe, and all I haue, is thyne, and from thee.

THE II. EXERCISE.

1. I Doe heere in the preſence of *God*, repute, and iudge my ſelfe the moſt vile of all creatures; and becauſe I cannot feele, or perceiue this in my ſelfe, but rather the contrarie hauinge a good, and greate opinion of my ſelfe; I doe acknowledge therefore that I am moſt prowd, and vngratefull of all others, and I doe bewayle my ſelfe as ſuch an One.

2. O my *God* I loue, and deſire to loue thee with a loue pure, and free from all reſpect of proper commoditie, and ſelfe intereſt.

3. I loue thee my Lord with a perſeuerant loue, purpoſinge by the helpe of thy holye Grace, and aſſiſtance neuer to be ſeparated from thee by ſinne.

4. And if I were to liue for millions of yeares yet would I euer remayne thy faithfull ſeruant, and louer.

5. I wish all Creatures would Adore and ſerue thee; and that infidels may be conuerted to thy faith, and all ſinners to good life; and All this onlye for thy ſupreame Honor, and Glorie.

6. I wish that neither my ſelfe, nor any other, had euer offended thee my *God*, and that in particular I my ſelfe had euer ſerued thee faithfullye from the inſtant of my Natiuitie.

7. I wish, and deſire that both I my ſelfe, and all others maye hereafter ſerue and loue thee moſt faithfully, and this for the loue, and good will I beare thee.

8. I reioyce, and congratulate that thou my Lord *God* art ſoe rich and happie, that all creatures can add noe more to thy happineſſe then alreadie thou haſt.

9. Neuertheleſſe becauſe thou maiſt haue external honour, and worshipp

from thy creatures: I doe wish, I doe wish that All of them may accordinglye performe their ſeruice, and the worshipp dew vnto thee the beſt they can.

10. I am ſorrie for all the ſinns and indignities that are, haue, or shall be done vnto thee, by my ſelfe, or by All, or any others.

11. And this principally, and only I am ſorrie for; becauſe theſe ſinns are iniuries donne to thy deuine Maieſtie, who onlye is worthye to be honored, and ſerued by all thy creatures.

12. I doe ioyfullye accept, and am glad of all that is pleaſinge to *God*, be it Proſperitie, or Aduerſitie, ſweete, or bitter; and this meerelye for the loue I beare him.

13. I am ſorrie for all that doth diſpleaſe *God*, or is contrarie to his deuine will, or Commandements; and all this onlye for the loue of him, and his Glorie.

THE III. EXERCISE.

1. I Congratule thee, ô my *God*, and am glad that thou art *God;* and for the Bliſſedneſſe, and all the Perfections that are in thee; and which for all Eternitie thou haſt euer had as thy omnipotencie, wiſedome, goodneſſes, and the like.

2. I congratulate thee alſoe, and am glad that thou haſt need of noe extrinſecall thinge, but art in thy ſelfe moſt rich and fullye ſufficient both for thy ſelfe, and all Other Creatures.

3. I likewiſe with thee, ô my Lord, reioyce in the ſweete ordinance, and diſpoſition of heauen, and earth; & for all the things which are in the maruaylous Creation of this world, and for all the workes which thou haſt made, or shalt yet make vnto the end of the world.

4. I congratulate, approue, and re-

ioyce in all the iudgements of my Lord *God*, aſwell manifeſt, as ſecret: concerninge the Diuells, the ſoules of the damned, the vnbaptiſed children in Lymbo, the ſoules that be in Purgatorie, and the wicked men that liue in this world.

5. I congratulate, end reioyce with thee, ô my *God* in all the Laude, and prayſes which the Angells, & Saints in heauen, and thy ſeruants of the earth doe giue thee, and for all the worshipp they yeild vnto thee.

6. Becauſe I find my ſelfe altogether inſufficient to prayſe my *God* I doe for my helpe and aſſiſtance therin inuite, and call vppon the holye Angells, and all creatures.

7. And withall my owne ſoule with all the powres of it, that all of them together may glorifye my *God* for his infinitt excellencie.

8. I am ſorrie I am not perfect, and wish that (ſoe farre as it maye pleaſe my *God* to grant itt) I maye be perfect the more worthylie to prayſe thee;

9. And not out of any commoditie by it to my ſelfe, but purelye for the Loue I beare thy Deuine Maieſtie who is infinitly worthy of more loue, and honour: then all Creatures that are, or can be, are able to performe towards thee.

10. Exult, and reioyce: and be thou delighted ô my ſoule for all the excellencies, and good things that are in thy *God*.

11. If it laye in my powre, and were lawfull for mee to chooſe what *God* I would haue; I would not chooſe any other *God* but thee Alone, ſayinge with Dauid. *Dixi Domino, Deus meus es Tu.* I ſaid vnto my Lord, thou art my *God*.

12. I reioyce in the Dignitie that our Sauuiour Chriſt now hath in Heauen, and congratulate him in it.

It is continued.

THE IV. EXERCISE.

1. BLISSED be thy eternall Father who ſoe aboundantly beſtowed theſe felicities on thee. Doe thou bliſſedly, and glorioufly enioye them for all Eternitie.

2. I congratulate the moſt Bliſſed Virgin Marie; and all the Angells, and Saints in Heauen for the glory and happineſſe which they now enioye.

3. And I prayſe, and exalt my *God* for his greate goodneſſe, and liberalitie therin shewed towards thoſe thy moſt faithfull, and elect friends.

4. I doe exceedinglye reioyce; that ſince all Creatures together are in noe ſort able to prayſe thee my *God* accordinge to the very leaſt worth that is in thee; yet thou thy ſelfe, and thou onlye art able ſufficientlye, and perfectlye to prayſe, and glorifye thy ſelfe.

5. I doe reioyce indeed at this, and

doe hartilye desire thee to doe it euer more.

6. Yea I doe hartyly craue of thee that thou may incessantlye, and most intensiuely prayse thy selfe since thou onlye art Able to doe itt, and deserueth to haue it done.

7. I doe congratulate, and reioyce with thee, ô my Lord *God* in all the workes which thou hast done; and this only becausse they are thy workes.

8. As for the Creation of the world, thy Prouidence about itt, thy Redemption of it. Wonderfully esteeminge all these workes; becausse they are thyne.

9. An I reioyce aswell in that thou hast made a hell for the punishment of the wicked; as a heauen for the Reward of the good.

10. I wish, and desire out of my loue to *God* that hee may be prayssed and knowne of all Men, and I doe inuite all Creatures to doe the same with my selfe.

11. I offer my selfe (for the loue of

my God) to beare, and ſuffer all things which may be to his honour, and Glorie: though noe manner of commoditie accurre to mee thereby; but purely to doe it out of the free loue I beare, and deſire to beare, towards my *God.*

12. Laſtlye I profeſſe that if I could deuiſe any thinge wherin I might shew, or Exerciſe my loue towards my *God*; I hope (with the helpe of his Grace) I should, and would doe it moſt cheerefullye, and readily out of the pure, and ſinceare loue that I beare, and wish to beare toward my *God* without reſpect of any commoditie by it to my ſelfe, which *God* graunt mee to doe for his Glorie, and my happyneſſe. Amen.

FINIS.

CERTAINE AMOROVS Aſpirations, to be vſed accordinge to the Direſtions, and the Diſpoſition of the ſoule.

O *Et Præſidium, & dulce Decus meum!*

1. O thou art both my ſafeguard, and my ſweet Ornament!

Da quod iubes, & Iube quod vis!

2. Graunt mee to doe what thou commandeſt, and command what thou wilt!

O vita Animæ meæ!

3. O life of my ſoule!

O lumen oculorum meorum!

4. O light of myne eyes!

In manus tuas Domine commendo Spiritum meum.

5. Into thy hands ô Lord, I doe commend my Spirit.

Ecce Ancilla Domini, fiat mihi ſecundum verbum tuum.

6. Loe the hand maid of our Lord, be it done vnto mee accordinge to thy word.

Paratum cor meum Deus, paratum cor meum.

7. My hart is readie, ô *God*, my hart is readie.

Ecce ego, mitte me?

8. Loe heere I am, ſend mee?

Tolle quod tuum eſt, & vade.

9. Take what is, thyne, & be gone.

Dominus meus, & Deus meus.

10. My Lord, and my *God*.

Domine quid mihi eſt in cælo, & à te quid volui ſuper terram?

11. O Lord what is there in Heauen, or what vppon earth that I would haue beſides thee?

Domine quid me vis facere?

12. Lord what wilt thou haue mee to doe?

Hei mihi quia incolatus meus prolongatus eſt!

13. O wooe is mee that my ſeior-

ninge is prolonged!

In ditione tua Domine cuncta ſunt poſita.

14. All thinges ô Lord are in thy powre, and Dominion.

Domine tu ſcis quia amo Te, & animam meam ponam pro Te.

15. Thou knowſt, ô Lord, that I loue thee, and will beſtow my life for thee.

Quemadmodum deſiderat ceruus ad fontes aquaaum, ita deſiderat Anima mea ad Te Deus.

16. Euen as the hart doth thirſt after the Fountayne of Water; ſoe doth my ſoule thirſt after thee ô *God.*

Infælix Homo quis me liberabit de corpore mortis huius!

17. O vnhappy Man that I am; who shall deliuer mee from the Bodye of this Death?

Cupio diſſolui, & eſſe cum Chriſto.

18. I deſire to be diſſolued, and to be with Chriſt.

Quando veniam, & apparebo ante faciem Domini!

19. When ſhall I come, and appeare before the face of our Lord?

Argentum, & Aurum non eſt mihi, quod autem habeo hoc tibi Do.

20. I haue neither gold nor ſiluer; but what I haue, that I giue vnto thee.

Præcor celeſtem Regem, vt me dolentem nimium faciat eum cernere.

21. I beſeech the heauenlye Kinge to cauſe mee (who am very much greiued for want of it) to come to the ſight of *Him* whom I ſoe much loue.

Domine ſi inueni gratiam in oculis tuis, oſtende mihi faciem tuam?

22. Lord if I haue found fauour in thy ſight; ſhew vnto mee thy face?

Nouerim Te, nouerim me?

23. Lett mee know thee, let mee know my ſelfe?

Te Deum landamus, Te Dominum confitemur.

24. Wee prayſe thee ô *God*, wee acknowledge thee ô Lord.

Benedic Anima mea Domino, &

omnia quæ intra me ſunt nomini ſancto eius.

25. O my ſoule, and all that is within mee, bliſſe yee our Lord, and prayſe his holye name.

Benedicam Dominum in omni tempore, ſemper laus eius in ori meo.

26. I will bliſſe our Lord at all tymes, his prayſe shal euer be in my mouth.

Benedicite omnia opera Domini Domino.

27. Bliſſe yee our Lord, All the workes of our Lord.

O vos omnes qui tranſitis per viam attendite, & videte, ſi ſit Dolor ſicut Dolor meus!

28. O All yee that paſſe by the waye looke, and ſee, if euer there were greife, like my greife!

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth, pleni ſunt cæli, & terra Maieſtatis gloriæ tuæ.

29. Holye, Holye, Holye Lord *God* of Sabaoth, heauen, and earth are full of the Maieſtie of thy Glorie.

Deus, Deus meus ad te de luce vigilo!

30. *O God, ò my God* to thee I wake in the morninge!

Deus, Deus meus reſpice in me, quare me dereliquiſti?

31. O my *God*, my *God* looke vppon mee, why haſt thou forſaken mee?

Deus meus, Adiutor meus ſperabo in Te!

32. O my *God* my helper I will hope in thee!

Domine in cælo miſericordia tua; & veritas tua vſque ad nubes.

33. O Lord thy mercie is in heauen, and thy truth reacheth to the clowdes.

Ad te leuaui oculos meos qui habitas in cælis.

34. To thee haue I lifted vp myne eyes who dwelleſt in Heauen.

Fili Dei, miſerere mei.

35. O Sonne of *God*, haue mercie vppon mee.

Dilectus meus mihi, & ego illi.

36. My beloued to mee, and to I him.

Regnum tuum regnum omnium ſæ-

culorum, & domenatio tua in omni generatione, & generatione.

37. Thy Kingdome is a Kingedome for euer; and thy reigne is for all Generations, and generations.

O quam pulchra es Amica mea, quam puchra es?

38. O how faire art thou my beloued, how faire art thou?

Tota pulchra es amica mea, & macula non eſt in te.

39. Thou art all faire ô my Loue, & there is not a ſpott in thee.

Vulneraſti cor meum, ſponſa mea, vulneraſti cor meum?

40. Thou haſt wounded my hart my Spowſe, thou haſt wounded my hart?

Adiuro vos filiæ Ieruſalem, ſi inueneritis dilectum meum, vt nuntietis ei, quia amore langueo.

41. I adiure you ô daughters of Ieruſalem, if you shall find my beloued, you tell him that I languish with Loue.

Pulchra es Amica mea, ſuauis, & decora.

41. Thou art faire ô my loue, ſweet, and comelie.

Veni Dilecte mi, Veni?

43. Come thou my beloued, come?

Dilectus meus candidatus, & rubicundus, electus ex milibus.

44. My beloued is white, and ruddie; choſen out of thowſands.

Quo abijt Dilectus tuus? Quo declinauit Dilectus tuus? & quaremus eum tecum.

45. Whither is thy beloued gone? whither is thy beloued turned aſide? And wee will ſeeke Him with thee.

Reuertere, reuertere Sunamitis, vt intueamur te?

46. Returne, returne ô Sunamiteneſſe, that wee may behold thee?

Quam pulcra es, & qnam decora chariſſima in delicijs?

47. How beautifull, and how comelye art thou my deareſtin delights?

Quis mihi det vt inueniam Te, & deoſculer Te?

48. Who shal procure vnto mee that I may find thee, and kiſſe thee.

Oſculetur

Oſculetur me oſculo oris ſui?

48. Let him kiſſe mee, with a kiſſe of his month?

Fac me audire vocem tuam?

49. Cauſe mee to heare thy voyce?

Ecce tu pulchra es, amica mea, ecce tu pulchra es?

50. Behold thou art faire my beloued; behold thou art faire?

Trahe me poſt te, curremus in odorem vnguentorum tuorum?

51. Draw mee after thee, wee shall rũne in the odour of thine ointmẽts?

Exultabimus, & lætabimur in te.

52. Wee shall exult, and reioyce in thee.

Indica mihi quem diligit Anima mea, vbi paſcas, vbi cubes?

53. Thou whom my ſoule loueth, shew vnto mee, where thou doſt eate, where thou doſt lodge?

Surge, propera Amica mea, columba mea, formoſa mea, & veni?

54. Ariſe, haſten my beloued, my doue, my faire One, and come vnto mee?

Ostende mihi faciem tuam, sonet vox tua in auribus meis?

55. Shew mee thy face, lett thy voyce sound in myne eares?

Vox enim tua dulcis, & facies tua decora.

56. For thy voyce is sweete, and thy face comelye.

Quæsiui quem diligit anima mea, quæsiui illum, & non inueni.

57. I haue sought for him whom my soule loueth; I haue sought for him, and haue not found him.

Surgam, & circuibo ciuitatem per vicos, & plateas, & quæram quem diligit anima mea.

58. I will rise, and goe about the city in all the streets, and lanes; I will seeke after Him whom my soule loueth.

Num vidisti quem diligit Anima mea?

59. Haue you seene whom my soule loueth?

Paululum cum pertransissem, inueni quem diligit Anima mea.

60. When I had gone a little farther, I found him whom my ſoule loueth.

Tenui eum nec dimittam.

61. I laid hold of him, and will not let him goe.

Vox Dilecti mei pulſantis, aperi mihi ſoror mea, Amica mea, columba mea immaculata mea?

62. The voyce of my beloued knockinge, open to mee my ſiſter, my loue, my doue, myne immaculate?

Peſſulam Oſtij mei aperui dilecto meo.

63. I opened the barre of my doore to my beloued.

Anima mea liquefacta eſt, vt locuta eſt mihi.

64. My ſoule melted, as hee ſpoke to mee.

Diligam te Domine fortitudo mea, firmamentum meum, & Refugium, meum, & liberator meus.

65. I will loue thee ô Lord, my ſtrenth, my firme foundation, my Refuge, and my Deliuerer.

Illumina oculos meos ne vnquam ob-

dormiam in morte, ne quando dicat inimicus meus prævalui aduerſus eum.
66. Enlighten myne eyes that I may neuer ſleepe in Death, leaſt myne enimie may come at lenth to ſay I haue preuailed againſt him.

Dignus es tu Domine Deus accipere Gloriam, & Honorem, & virtutem, & Benedictionem.
67. Thou art worthy ô Lord *God* to haue Glorie, and Honour, and powre, and prayſinge.

Confiteantur tibi Domine omnia opera tua, & ſancti tui benedicant tibi.
68. Let thy workes ô Lord confeſſe vnto thee, and lett thy Saintes prayſe thee.

Si oportuerit me mori, non te negabo.
69. Though I were to dye for it, yet I would not denye thee.
70. *Ieſus, Ieſus, Ieſus, &c.*

Non demittam Te, niſi Benedixeris mihi.
71. I will not lett thee goe, till thou haſt Bliſſed mee.
72. Lord when shal I be wholye

thyne, and thou myne?

73. O my ſecure Refuge!

74. O life of my Soule, my Maker, my Redeemer, and my conſeruer!

75. O ioye of my ſoule! when ſhal I loue thee with all my Hart, with all my ſoule, and with all my might?

76. When ſhal I enioye thee?

77. When ſhal I poſſeſſe thee?

78. O that I were buried in thee?

79. When ſhall I fullye pleaſe thee?

80. My Conſolation.

81. My Life.

82. My Loue.

83. My Deſire.

84. My Delight.

86. My Riches.

87. My Treaſure, and all my good.

88. O when ſhal my ſoule be accordinge to thy harts deſire!

89. O that my ſoule were as cleane, and pure, as it was when it firſt proceeded from thee!

90. O that I could perfectly obey thee!

91. O that I could alwayes ſerue thee!

92. O Treasure of my soule!
93. O that I had neuer offended thee
94. O that I could see my selfe free from this, or that imperfection.
95. O that I could obtayne this, or that necessarie virtue!
96. When shal I perfectly loue thee?
97. When shall this earthly Tabernacle be dissolued, and my soule be made one with thee?
98. Replenish mee ô Lord with thy loue.
99. Giue vnto mee sweete *Iesus* puritie of Hart, and pouertie of Spirit?
100. O sweete *Iesus* that I knew thee, and knew my selfe?
101. Graunt mee ô sweete *Iesus* that I maye entirelie loue thee?
102. Graunt mee ô my onlie loue that I maye continuallie reuerence, and adore thee?
103. O Bottomelesse sea of Mercie pardon mee all my sinns, & offences?
104. Permitt mee not ô my Lord *Iesus* euer to be separated from thee?
105. Possesse mee ô sweete *Iesus*; &

vnite mee wholie vnto thee?
106. I am nothinge, I can nothinge, I desire nothinge, but thee ô *Iesus, Iesus, Iesus*!
107. Graunt mee ô Lord the holye hatred of my selfe; and the perfect loue of thee.
108. O my *God* quench thou the thirst of my soule!
108. Thou onlie pleasest mee, and thee onlie I desire.
109. For thy loue, I vtterly renounce all other Loues.
111. For thy loue I wholy yeild vp my selfe into thy hands.
112. O All my Glorie!
113. O All my Delight!
114. O All my Comfort!
115. With thy selfe comfort mee, whom nothinge else can comfort, or satisfie.
116. O what doe I loue, ô what doe I intend, or seeke for, saue only thee!
117. Feed, and satisfie mee ô Lord with thy Grace, and presence in my soule?

118. Thee onlie doth my ſoule relish *Ieſus*, *Ieſus*, *Ieſus*?

119. My Hart longeth after thee, and with none but thee Alone can it be ſatisfied?

120. Quench my thirſt ô *Ieſus*, *Ieſus*, *Ieſus*!

121. When shal my ſoule be plunged, ſwallowed vp, and buried in the infinit depth of thy Eternitie?

122. O my Happyneſſe!

123. O my only delight!

124. O ioye of my hart!

125. O my Hope, my ſollace, my beginninge, and end!

126. O Lord *Ieſus*!

127. O Emanuel!

128. O Meſſias!

129. O Chriſt the annointed of our Lord!

130. O moſt ſweete, and moſt louinge Lord *God*!

131. When shall I be vnited vnto thee?

132. When shall I be drowned in thee?

133. When shall I be fullye mortified?

134. When shall I embrace thee?

135. When shall I be inflamed with thy loue?

136. When shall I be one with thee accordinge to thy harts desire?

Confitebor tibi Domine in toto corde meo, & glorificabo nomen tuum in aternum.

137. I will confesse vnto thee ô Lord with my whole hart, and will glorifie thy name for euer.

Miserere mei Deus, miserere mei, quoniam in te confidit Anima mea.

138. Haue Mercie on mee ô Lord; haue on mee, becausse my soule doth confide in thee.

Beati qui habitant in domo tua Domine in sæcula sæculorum laudabunt te

139. Blisſed are they who dwell in thy Howse ô Lord, they praise thee for euer and euer.

Quia est melior est dies vna in atrijs tuis super millia.

140. Becausse one daye within thy

Gates is better then a thowſand without.

141. O All my Hope?

142. O All my Glorie?

143. O All my Refuge; And All my ioie?

144. O the moſt Beloued of Beleiuers?

145. O Flourishinge ſpowſe!

146. O ſweete ſpowſe?

147. O Comfort of my Hart?

148. O life of my ſoule, and the pleaſant repoſe of my Spirit?

149. Mortifie in mee whatſoeuer diſpleaſeth thy ſight, and make mee a Man accordinge to thy hart.

150. Wound mee ô Lord, wound the moſt inward part of my ſoule with the darts of thy Loue?

151. And make mee drunke with the wine of thy perfect Charitie.

152. O when shall this be!

153. When shal I pleaſe thee in all things?

154. When shall all dye in mee, which is contrarie to thee?

155. When shall I be altogether thine?

156. When shall I liue to be noe more myne owne?

157. When shall nothinge elſe liue in mee, but thou ô *Ieſus*?

158. When shall I loue thee moſt feruentlie?

159. When shall the flames of thy loue wholie conſume mee?

160. When shall I be altogether melted & pearſed through with the wõderfull efficacie of thy ſweeteneſſe?

161. When wilt thou take mee hence by force, drowne mee, tranſport mee, and hide mee in thy ſelfe, where I maye neuer more be ſeene?

162. When wilt thou free mee from all theſe impediments, and diſtractions, and make mee one Spirit with thee, that I maye not any more depart from thee?

163. O Dearely, Beloued! O Dearelie Beloued of my ſoule?

164. O ſweeteneſſe of my Hart?

165. Heare mee ô Lord not for my merits, but for thy infinitt Good-

neſſe, and Mercie?

166. Teach mee, enlighten mee direct mee, and aſſiſt mee in all things, that I may doe, or ſay nothinge but what is agreable to thy bliſſed will, and pleaſure?

167. O my *God*, my well beloued, my deareſt Hart, and the very *God* of my ſoule!

168. O my ſweete loue!

169. O my greate Delight!

170. O my ſtrenth Helpe mee!

171. O my light guid mee towards thee!

172. O *God* of my ſoule, why giueſt not thou thy ſelfe to thy poore Creature?

173. Thou filleſt Heauen, and earth; and wilt thou leaue my hart emptie.

174. Thou batheſt the Lillies of the field, giueſt meate to the little birds, and feedeſt the wormes of the earth: why then doſt thou forgett mee who endeauours to forgett all others for thy ſake.

175. Too late haue I haue I knowne

thee ô infinitt Goodneſſe?

176. Too late haue I loued, thee ô Beautie ſoe ancient, and ſoe new !

177. Wooe to the tyme I loued thee not!

178. Blind I was, that I ſaw thee not.

179. Thou wert within mee, and I went ſeekinge thee abroad ?

180. But now that I haue found thee though late, ſuffer not Good Lord that I euer leaue thee. *Amen, Amen, Amen.*

FINIS.

ACTS OF RESIGNATION To be vſed accordinge TO THE DIRECTIONS.

ACTS OF RESIGNATION in things concerninge the Body.

THE FIRST EXERCISE.

1. I Reſigne my ſelfe for the Loue of my *God* my deare Lord, to vndergoe theſe enſuinge Paines, or Difficulties in my Bodie; ſoe farre as *God* hath alreadie laid

them, or any of them vppon mee; or shal be pleaſed heereafter to laye, or permitt them, or any of them to fall vppon mee. To witt: Agues, Feauers, falling-ſickneſſe, crampe, collicke, Conſumption, or other bodilie ſickneſſe whatſoeuer. Eſpeciallie ſuch ſickneſſe, or infirmitie, as troubles mee at this preſent, or to which through my nature or Bodilie complexion, and conſtitution I am moſt diſpoſed, and inclined.

2. As weakneſſe, feebleneſſe, lameneſſe, Toothache, or any other ache, or paine in my head, or any other part of my Bodie.

3. Deformitie, or vglineſſe in the ſight of others, as it was in the caſe of holy Iob, Lazarus, and others that were full of Biles, botches, and other more odious externall defects in Bodie.

4. Extremitie of Heate ſuch as wee feele, or maye feele in ſome time of the ſummer: extremitie of cold ſuch as wee feele, or maye feele in ſome

tyme of the winter. And in tyme of ſummer to be driuen to weare, and beare perhaps out of Obedience, or other neceſſitie more cloaths then our nature needeth, or is willinge to beare. And in the cold of winter, to be contented to want cloaths which wee conceiue our nature needes, when that obedience, or neceſſitie denies them vs.

5. Want of ſleepe, as when beinge in bed one cannot ſleepe through ſome bodilie indiſpoſition, or other; or when obedience will not permitt mee to haue ſoe much tyme for ſleepe, as my nature would deſire to haue, or maye ſeeme needfull to haue.

6. Hunger, thirſt, the difficulties of faſtinge, and Abſtinence, ſcarcitie in meate, or drinke, as not hauinge ſoe much in Quantitie as my nature would haue, or perchance requireth, or leſſe then I ſee ſome others haue. Or when the qualitie of the meate, or drinke doth not pleaſe my nature, and yet obedience

will yeild mee noe better; or when my meate is not ſoe well dreſſed, as I could wish it were; or when I haue it not in ſuch a ſeaſon as in my nature I could wish, but is delayed mee for ſome tyme.

7. I am reſigned, and contented to ſee others better ſerued, or prouided for, in, meate, drinke, cloath, lodginge, and beddinge then I am: though I conceiue, and imagine that I deſerue, and need as much as they doe, and yet obedience will not allow it mee. Likwiſe when it ſeemeth to mee that others are more ſpared from corporal labours then I am; & yet it ſeemeth to mee that they need, or deſerue noe more indulgence, or ſparinge, then I doe.

8. Indiſgeſtion, vomitinge, or other payne, or defect in the ſtomacke, not to be able to gett downe ſome meate that is vngratefull to the ſtomacke, or palate; And yet obedience, or pouertie will perhaps afford mee noe better.

9. Paynes, or Defects about the 5. externall ſenſes. As bitter, or vnſauorie Taſts; vngratefull ſmells; hideous, and horrible ſights, or repreſentations to the eyes, as the ſight of Deuills, or damned ſoules. Hideous and fearefull noiſes, as thunder &c. and noiſes diſpleaſinge to the eare, and ſoe of the Reſt.

It is continued.

THE II. EXERCISE.

1. AS to the fift ſenſe of feelinge. I Reſigne my ſelfe to ſuffer, and endure ſcorgings, buffetings, beatings, as our Sauiour endured; or ſtoneings as S. Stephen: or inciſions, and launcings, or cuttinge of the flesh, or any other corporall paynes, or torments, be they external, or internal. To the loſſe of eyes, or pains in them; to deafeneſſe, or dumbeneſſe; to vndergoe alſoe ſome externall worke, or labour

from which I am naturally auerted: when that obedience appoints itt, albeit I should conceiue it preiudiciall to my health.

3. To attend, and watch with the ſicke when that obedience appoints it.

4. I am reſigned to looſe any member of my Bodye when *God* shall permitt, or will haue mee to looſe itt, be it feete, leggs, hands &c.

5. To vndergoe all ſort of corporall labours, and that with feebleneſſe, and indiſpoſition of Body: ſoe farre as the will of *God* shall require.

6. I am reſigned to looſe all pleaſure, delight, and Guſt in the ſenſe of Taſt ſoe that I may find noe more taſt in the pleaſanteſt meate, then I should doe in eatinge a chipp, or a ſtone: or in drinkinge of a thinge that hath noe taſt, or is of a very vngratefull Taſt.

7. I am reſigned to any disfiguringe in the face, or other part of the Bodie: come it naturallye, or by any

chance, or accident.

8. To looſe my life by ſuddayne death, or elſe by longe ſickneſſe as it shal pleaſe *God*.

9. To receiue harme in my Imagination: whereby I may haue my braines crackt, or become a very foole, or madd man; And to be content with all this if *God* permitt the caſe to befall mee.

10. That my Body putrifie, and corrupt ſlowly, and with lenth of tyme; and that others obſerue, and take notice of ſuch putrifyinge, and in their natures abhorre it, and mee for itt.

11. To endure, and ſuffer the Agonye of Death, and the vnwillingneſſe, and horrour that nature hath in the ſeparation of the ſoule from the Bodye.

It is continued.

THE III. EXERCISE.

1. I am resigned to dye a natural death; or otherwise a violent, and paynefull death procured by others; which of them may best please thee my Lord.

2. To dye when, where, and in what manner it shall best please *God*, and that without the helpe of any of the Sacraments; if I cannot come by them.

3. Beinge dead to want not only honorable, but euen Christian Burial; And my Body to be a prey, and food to beasts, and fowles: as hath beene, and often is the case of Martyrs.

4. In the Agonye of death to endure such terrours, Afflictions, & temptations as the diuel doth then vsually rayse, and procure, or my deare *God* permitt.

Heere follow Reſignations *about externall Goods.*

5. To be depriued of the Cloths I haue, or may haue, be they neuer ſoe neceſſarie for mee The like for good bookes, conuenient lodginges, and to haue theſe things beſtowed vppon one whom in my nature I am moſt auerted from.

6. To be driuen to weare cloths that ſeeme baſe, or inſufficient, or vnfitt for the body; as ouer heauy & ouerhott for the ſummer; or ouer thynne, and light for the cold winter; or elſe cloths that are of hayre, rugged, and paynefull to the Bodye.

7. To be ſtreitned, or otherwiſe illaccomodated for chamber, or lodginge, & hard beddinge, & to want neceſſaries in my lodginge, and beddinge.

8. To want neceſſarie cloths ſoe as to be brought to that pouertie that I am not onlye barely, and baſely clothed, but hardlye able to couer my nakedneſſe; whereby I maye be

wonderfully contemned, and diſpiſed by others.

9. To be turned out of doores, and to be depriued of all certayne, and proper place of Habitation, and thruſt into the wide world; and ſoe entirely left to ſuch deſtinye as *God* ſhall permitt to fall vppon mee.

10. To haue all the temporal goods whereof I haue the proprietie, or vſe, taken from mee; and to be left as poore, naked, and deſolate as euer Iob was, or any man, or weoman can be.

11. To endure the Croſſes that in any ſort ſpirituall, or corporal maye fall vppon my friends, or kindred, or vppon thoſe who in my nature I moſt affect: as to endure their deaths, impriſonments, dishonors, loſſe of their lands, or goods, their extreame pouertie, or whatſoeuer elſe may happen vnto them.

12. And on the other ſide to forbeare, and reſtreigne my ſelfe from all inordinate ioye, and complacen-

ce that I may take in their prosperities.

13. I am resigned also, and hope to be well content that my friends, and kindred, louers, and wellwishers, doe alienate, and withdraw their affections from mee; doe forgett, and neglect mee: yea and come to be auerted from mee; and to conceiue, and speake euill of mee, and doe mee euill offices; yet soe as I committ noe sinne, or giue noe iust occasion of such auersion from mee.

14. And further I resigne my selfe to be left, and forsaken of all creatures in the world; soe that I haue noe Man, or any thinge to cleaue vnto, saue thee only my *Iesus* who will aboundantly suffice mee.

15. I am resigned, and indifferent in what place, and in what companie I liue, and in particular to liue with them from whom my nature is most auerted, and to liue with strangers aswell as with my familiars.

16. And to liue with them with whom

whom, and from whom I shall find, and receiue moſt contradictions, diſcurteſies, and hard vſages, if it shall be the bleſſed will, and pleaſure of thee my Lord to allot, or ordayne mee to liue in ſuch companye.

17. I am reſigned to abide in this life in all ſorts of Afflictions for ſoe longe tyme as it shall pleaſe *God* though it were to the end of the world.

18. And not to yeild to the Motion, or inclination of my nature that would perhaps out of weariſomneſſe fayne haue life at an end. But in this I wholy ſubmitt my will to the will of *God*. Amen.

Heere follow Reſignations *about good name, Honour, and Eſtimation.*

THE IV. EXERCISE.

1. I Am resigned not only not to be beloued, or well thought of by Superiors, Bretheren, sisters, or others: but euen hated, and euil thought of by them. Yet wil I take heed (through *Gods* Grace) not by any sinne to giue iust Occasion of such hatred, or euil opinion of mee.

2. And I am resigned that all others yea myne enemyes be in greater Grace, fauour, loue, and good opinion with superiors, and all others then I am.

3. To vndergoe all manner of disgraces, Reproaches, slaunders, infamyes, Dishonors, Taunts, contempts, neglects, scoffs, backbitings, and iniuries in my fame. And to endure all these, be they done to my face, or behind my Back: whither I haue iust occasion for them or noe, and I am sorrie for the sinne, (soe

farre as there was a ſinne in it) and I am glad of the occaſion growne by it, of my Reſignation, and Mortification.

4. And whither they be done mee by my Superiors, or betters, or by myne equalls, or els by ſuch as in the condition of the world are inferior to mee.

5. And whither they be done by ſuch as I eſteemed my friends, and of whom I had better deſerued: or by any profeſſed foes, or as ſuch behaue themſelues towards mee, though I eſteeme them to be in charity with mee, and all the world.

6. I am reſigned that my life, or manner of my death be execrable, odious, and hatefull to others, and beinge dead to be euil thought of, and euil ſpoken of by others, and to haue noe man that will uouchſafe to pray for mee beinge dead, but to be either cleane forgotten, or to haue an ill memorie, and eſteeme.

7. Yea thought by all the world to

haue dyed out of the ſtate of Saluation, and ſoe damned for euer. Yea moreouer to haue it ſoe ſett downe, and expreſſed in a printed booke, or Cronicle: not only to my owne euerlaſtinge shame, but to the shame, and confuſion of my kindred, and familye.

8. And finally in this life to be held for the ſcumme, and outcaſt of all the race of Mankind, and forſaken by All both as to their doings, and to their Affections towards mee.

9. In ſickneſſe, and other occaſions, and neceſſities to be chargeable, and troubleſome to others, and my ſelfe, to be profitable to none at all, nor in any ſort to be able to ſteed others.

10. Soe that the whole world grow weary of mee, and of my life, and Beinge: and dayly longe to be ridd of mee by death, or ſome other way they care not how; and in this caſe to remayne diuers yeares, yea for my whole life tyme though neuer ſoe longe.

11. I am reſigned that dyinge in the Grace of *God* (which I hope, and earneſtly pray I may alwayes doe) and of a naturall death: I be for all that, through ſome occaſion, or other by the permiſſion of *God*, eſteemed to haue killed, or deſtroyed my ſelfe and therevppon to be accordinge to the cuſtome of our countrey pearſed through the midſt of my Bodye with a ſtake, and buried in the high way; and euery one that paſſeth by, to caſt a ſtone on my Graue in deteſtation of mee to the vnſpeakable ſhame, confuſion, and damnation of my owne fame, and to the fowle Aſperſion of my Familye.

Reſignations *of and concerninge the ſoule.*

THE V. EXERCISE.

1. I Am reſigned to vndergoe all ſorts of temptations which

may pleaſe thy Deuine Maieſtie to lay, or permitt to fall vppon mee for myne exerciſe, and Triall: And to endure them to the end: euer adheringe to thee; and not yeildinge to ſinne by occaſion of them, ſoe farre as thy holy Grace ſhall enable mee.

2. To endure all manner of deſolations, Priuations, Aridities, Dryneſſes, and indeuotion. All darkneſſe in myne vnderſtandinge, and all dullneſſe, and coldneſſe of Affection in my will towards my *God;* ſoe farre as I am not able to helpe it; And will not for my comfort conuert mee to externall ſolaces.

3. To want all manner of guifts, & Graces that are not abſolutely neceſſarie to my Saluation; as all ſupernaturall contemplations, ſweeteneſſes, and extraordinarie deuine viſits, and fauours.

4. To reſigne my ſelfe in all things be they neuer ſoe contrarie to nature, and its inclination; to ſenſualitie, and its affections.

5. To reſigne my ſelfe to beare with the repugnance which I find in my ſenſualitie vntill by the Grace of *God* (ſooner, or later; euer, or neuer) in this life, it may be brought to perfect ſubiection to the ſoule: and in the meane tyme to beare with the labour, and difficultie: that is in fightinge againſt it, or in reſiſtinge the deſires of itt.

6. To reſigne my ſelfe to dye before that I can reach to perfection, and to liue, and dye in that ſtate, or degree of perfection which ſhall be pleaſinge to *God*, and not accordinge to my owne will, or waye: yet euer wishinge, and endeauouringe that I may not be wantinge in cooperatinge with His Graces, and Calls.

7. To reſigne my ſelfe to be content to ſerue my *God* accordinge to that manner which Hee preordained, and not accordinge to myne owne proper will, deſires, or wayes. Hauinge reguard notwithſtandinge to my naturall talents, and comple-

xion, or corporall conſtitution: And accordinge to the meaſure of witt, or vnderſtandinge that is in mee, and accordinge to the ſupernaturall helps, and Graces that *God* ſhall afford vnto mee: and not accordinge to the talents, guifts, and graces which *God* hath giuen, and imparted vnto others.

8. I am reſigned, and well pleaſed that *God* hath giuen, and heereafter at his pleaſure may giue to others farre greater Graces, and Talents, or perfections then hee hath giuen, or ſhall giue vnto mee.

9. And that all others make greater progreſſe in Spirit, and perfection then I doe: albeit I ſhould vſe greater diligence, and induſtrie then they.

10. I am reſigned to vnderſtand learne, or know noe more, or otherwiſe then *God* would haue mee to know, and to remayne ignorant in what Hee would haue mee to remayne ignorant of.

It is continued.

THE VI. EXERCISE.

1. AND for what I doe, or shall know: I doe reſigne, and yeld vp to *God* (whoſe it is by due) all the Honour, contentment, ſatisfaction, and commoditie that can come to mee by ſuch knowledge.

2. I am reſigned to know noe more then is abſolutely neceſſarie to ſaluation, and to want the knowledge of all other things, and eſpeciallye of all curioſities, and impertinencies.

3. I am reſigned, yea deſire to follow *God* by all wayes whatſoeuer that Hee ſhall call mee, ſeeme they neuer ſoe ſtrange, or vnreaſonable (ſoe they haue noe ſinne in them: I meane both for internall, and externall wayes) though I cannot vnderſtand the reaſons of them, or perceiue how they can lead, or bringe to a good end, or iſſue. And ſoe to be contented to walke as it were blindfold,

and in darkneſſe, as to the vſe of my naturall vnderſtandinge.

4. I am reſigned, and contented that others doe excell mee in virtues, and perfections, yet euer deſiringe that I may not be wantinge in my endeauours: And am reſigned that they be farre more then my ſelfe eſteemed, loued, and honored by all others for virtues, and perfection.

5. I am reſigned not to know in what caſe I am, as to my ſoule; nor in what dēgree of Perfection: and not to know whither I goe backward, or forward in perfection.

6. I am reſigned not know whither I am in the ſtate of Grace, or noe: as noe man (without ſpeciall reuelation) doth know himſelfe to be. I craue notwithſtandinge, and deſire that I may be induſtrious, and doe my part, and cooperate with my Grace.

7. I am reſigned that *God* may giue, and beſtow on Him who of all creatures liuinge moſt hateth mee: all

thoſe guifts, Graces, and Fauours which my ſoule, my nature, or my hart could craue, or wish of thee my *God* for my ſelfe: and am reſigned to want them my ſelfe, and to haue noe more then thy will is to beſtow on mee.

8. And I am moreouer contented, and reſigned that in the end of my life thou my Lord may beſtow vpon him that hateth mee moſt, the fruict, Benefit, and reward of all the labours, afflictions, and mortifications which in my life tyme I haue vndergone, albeit they were ſoe great, and ſoe many as hath beene all the labours, Afflictions, and Mortifications, of all the Martyrs, Confeſſors, and Virgins, all put together that euer liued, or heereafter shall liue in the Church of *God*. Soe purely, and freely doe I deſire to ſerue my *God*.

9. I am reſigned willingly to endure all manner of contempts, and yet to be eſteemed by others that I endure them meerely againſt my will,

and not out of Humilitie; and that I would be reuenged if I could without further diſcredit, or dammage to my ſelfe.

THE VII. EXERCISE.

1. I Am reſigned to ſerue my *God* in this life in all labours, and afflictions which are poſſible for mee to vndergoe: though there were neither heauen, or Hell, or Purgatorie, or any payne, or reward in the future life. Soe purely doe I deſire, and purpoſe to ſerue my *God* for his owne ſake without any maner of intereſt, or commoditie thereby intended to my ſelfe.

2. I am reſigned, and contented to enioy the very loweſt place in Heauen, though *God* ſhould enable mee to meritt as much as all the SS. in Heauen putt together haue done.

3. I am reſigned to doe, and ſuffer both in ſoule, and Bodye what, and

in what maner, and for ſoe longe tyme as ſhall be pleaſinge to *God*, and as it ſhall be his deuine pleaſure to lay vppon mee to be done, or ſuffered by mee.

4. For the loue of my *God* I reſigne, and renounce all maner of inordinate loue towards my ſelfe, and towards all other Creatures.

5. Euen now, and euer I doe renounce all inordinate Affection that I beare to the perſonall company, or ſocietie of any Perſons, or to correſpondence with them by letters, tokens, or meſſages: And I am contented to be depriued for euer of their company, and all manner of correſpondence with them.

6. And I will auoid ſuch companie, and correſpondence ſoe farre as by the will of *God* I may: where I doe, or ſhall find it to be an occaſion of fallinge into ſinns, or imperfections.

7. And when I cannot auoid the company I will with *Gods* aſſiſtance be more warie, and carefull in my

conuerſation with ſuch perſons. And I doe reſigne my ſelfe, and hartilye deſire to be depriued of ſuch company.

8. For the loue of *God* I doe reſigne, and yeild vpp all ſeekinge to gett the Loues, or good wills of others towards my ſelfe, and all ſollicitous ſeekinge to pleaſe them further, or otherwiſe then ſhall be for *God-ſake*.

9. And I will be contented that they whoſe loue in my nature I moſt looke after, ſhall (noe iuſt cauſe giuen for it by mee) withdraw all their Affections from mee; yea Hate mee, ſpeake ill of mee, and doe mee all maner of euill Offices.

10. For the loue of *God* I doe renounce all maner of curioſities in dreſſinge of my ſelfe, and all deſire that other ſhould affect, or eſteeme mee for my exterior Habit, corporall array, or dreſſinge; or for my perſonall viſage, feature, comelyneſſe, Grace, Beautye, or ſtature, or any other Qualitie Artificial, or na-

turall that is in mee; or generally for any guift, or Talent that I haue. I ſay I doe renounce all proprietie in them & all affection to them. And would (if it ſoe pleaſed *God*) for my mortification be depriued of them.

1°. And haue them beſtowed vpon ſome other Man whom in my nature I doe leaſt affect, and moſt deteſt.

It is continued.

THE VIII. EXERCISE.

1. AND as for ſuch guifts Graces, and Talents as thou ô my *God* wilt haue ſtill to abide in mee; I deſire, and intend that they may be employed, and made vſe of meerely, and purely for thy Honour and Glorie: and not for any Honour, or other end of myne owne. And therefore I wholy reſigne, and giue them vp (as to any affection I retayne to them) to thee my *God*, from whom all good things doe proceed;

and to thee, and thy ſeruice only doe they belonge.

2. Likewiſe in particular I doe renounce all complacence, loue, and likinge to elegancie, and Acuteneſſe of witt, eloquence of tounge, and abilitie to expreſſe my mind perfectlye by words, or by letters, or other writinge. All Humour, Abilitye, or facilitye to Ieſt, recreate, or delight others. All affection I ſay to thoſe talents, or qualities (ſoe farre as I haue any of them in mee) I doe for the loue of *God* reſigne, relinquish, and abandon.

3. In particular likewiſe for the louer of *God* I doe freely renounce all complacence, and loue that I haue in the knowledge, or skill of any particular art either of readinge, writinge, ſpeakinge, enditinge, and generally all skill, and knowledge of any art, or ſcience whatſoeuer. And alſoe all deſire to be eſteemed for nobilitie, Gentrie, and gteate alliance. All things in a word (that are

not for *God*, and in *God*) with the loue, and Affection to them, I doe for the preſent, and future, reiect, and caſt awaye.

4. For the loue of *God* I doe freely renonnce all maner of affection to the occaſions of ſinns, or imperfections: ſoe that willingly I would vtterlye flye from them, be they of what kind they will. And will endeauour to auoid all ſuch occaſions as farre as well I maye, and what I cannot (ſuch beinge the neceſſitie of our liues that wee cannot auoid all maner of occaſions) I will with the Grace of *God* be as warie in them as my frailtie will permitt mee, and withdraw my ſelfe from thoſe occaſions ſoe ſoone as well I maye.

5. I doe for the loue of *God* renounce all proprietie I haue or may haue in any Kind of Office, Dignitie, or imployment. And am, and will be euer readye to reſigne, and yeild itt vp, when it ſhall pleaſe *God*: and in the meane tyme ſhall hold my ſelfe

in itt out of Obedience to *God*, and for his ſeruice; and not for myne owne turne, Honour, or intereſt.

6. For the Loue of *God* I doe renounce all manner of proprietye to ſpirituall Exerciſes (be they neuer ſoe pleaſinge to mee) ſoe that there is, or ſhall be noe Exerciſe ſoe ſweete, or pleaſinge which I would not giue ouer, if I knew it were *Gods* will that I ſhould doe itt.

7. Neither is there any Kind of Exerciſe ſoe vngratefull, or paynefull to my nature: but I would embrace it. If I knew, or thought itt to be *Gods will* that I ſhould; or otherwiſe could find it to be profitable to mee.

8. In the meane tyme I will for the loue of *God* ſerue him in ſuch kind of Exerciſes, as my poore knowledge ſhall informe mee to be moſt for his Honour, and ſeruice: and my owne ſoules good.

9. I reſigne my ſelfe to vndergoe all manner of temptations be they cor-

porall, or ſpirituall: as Blaſphemies, diſpaire, or any other manner of Temptation wherewith it would pleaſe *God* to exerciſe, and proue mee: and will abide in them as longe as hee ſhall pleaſe that they continue, be it for neuer ſoe many yeares, yea though it were for my whole life tyme.

10. And I purpoſe with the Aid of his Grace not to be carried by any of of thoſe temptations to offend his Maieſtie. But euer to adhere, and abide faithfull to him.

It is continued.

THE IX. EXERCISE.

1. AND if I ſhould happen vppon any of theſe temptations to fall, or proue defectiue: (as who is not fraile) I will notwithſtande by the Grace of *God* ſoe ſoone as I can riſe vp agayne, reforme what hath beene amiſſe; and for the

future tyme looke better to my selfe, continuinge in resistance to those temptations, soe longe as they continue.

2. Nor will I seeke to driue them away, or lessen the payne of them, but only as it shall be the will of *God*, and not accordinge to the will of my nature, that is apt to free, or ease herselfe of all temptatiõs meerely out of slouth, and vnwillingnesse to vndergoe the sharpe and paynefull remedies prouided by *God* for my soules good, by the meanes of these temptations.

3. I alsoe resigne mee willingly to embrace, and entertayne such defects or blemishes (soe they be noe sinns) as are in mee by nature, or by chance, in bodie, or in soule; and by which I am lesse esteemed by others, soe farre as any such defects, or blemishes are in mee, as Dullnesse, or slownesse of witt, or Iudgement; disabilitie to expresse my mind by word, or writinge; ignorance, or

vnskilfulneſſe in ſuch Kind of things, as others of my callinge vſuallye can doe; rawneſſe, harshneſſe, lowneſſe, or vnpleaſantneſſe of voyce; Blemishes, or defects in face or fauour, or in any other part of the bodie, or in ſtature: or in any other reall or ſeeminge defect in ſoule, or bodye. Or in beinge deſcended of poore, or leſſe noble parents, or hauinge poore or obſcure kindred, or Friends. In theſe, and all other ſuch like poinrs I reſigne my ſelfe to *God*; and I doe, and will ſtill accept of my Coudition ſuch as it is, or may be: And doe not deſire any betteringe, leſſeninge, or alteringe of itt. But that it may continue, and be published to all others, for my mortification, and humilitie.

4. I reſigne my ſelfe all the tyme of my life (proue it neuer ſoe longe) for the Honour of *God*, and his deuine pleaſure, to labour all that I can both corporallye, and ſpiritually for gayneinge of perfection (that is, the perfect loue of *God*) albeit I neuer

reach vnto itt, or neere vnto itt. Therin, and in all other things reſigninge, and wholy ſubmittinge my ſelfe to what the Maieſty, Goodneſſe, and Wiſedome of *God* ſhall pleaſe to determine about mee.

5. I reſigne my ſelfe as to all proprietie, and affections to bookes, and inſtructions printed, and written: which I either haue had, now haue, or heereafter may haue. And doe reſigne my ſelfe to be depriued of them, when, and by ſuch meanes, as ſhall pleaſe *God* to depriue mee of them. And for the loue of *God* I doe for the preſent, and for the future renounce, and giue ouer all Affection to them.

6. The like I doe for all thoſe things that I haue for the vſe of my bodye, or Exerciſe of deuotion, as chamber, beddinge, caſſocke, or any other cloathinge, and all other things appertaninge to the bodye.

7. Beads Reliques, Reliquaries, *Agnus Dei*, with their ſiluer, gold,

or other pretious caſes; pictures medalls, and whatſoeuer other materiall things appertayninge to Deuotion; or that may be a recreation, ſolace, or pleaſure to the mind.

THE X. EXERCISE.

1. I Doe moſt willingly reſigne my ſelfe to be depriued of all inſtructors (I meane men, or weomen, that may, or doe inſtruct mee) and of all Confeſſors both in Generall, and particular, purpoſinge with the Grace of *God* euer to ſerue him the beſt I can accordinge to the naturall talents which I haue, as alſoe accordinge to the ſupernaturall talents, and Graces that hee ſhall beſtow on mee hopinge in his goodneſſe that hee will by one meane, or other ſupplie mee with all knowledge that ſhall be neceſſarie for my ſoule: albeit I be depriued of all thoſe ordinarie helps of bookes, inſtruc-

reach vnto itt, or neere vnto itt. Therin, and in all other things reſigninge, and wholy ſubmittinge my ſelfe to what the Maieſty, Goodneſſe, and Wiſedome of *God* ſhall pleaſe to determine about mee.

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tors, and confessors.

2. I resigne my selfe to haue my superiors, and all others whom my nature would haue to be most friendly vnto mee; to be in all things crosse, and contrarie vnto mee; yea, and to persecute mee soe farre as the prouidence of *God* shall permitt, purposinge through his Grace, and for his loue to endure all.

3. Since the tongue is an occasion of many sinns, and imperfections, I doe for the loue of *God* renounce all affection to the vse, and Exercise of the tongue, and to all manner of talkinge, and discoursinge soe that if it might please *God* I would be contented for his loue to be made dumbe, and to haue noe tongue at all, soe that I could not speake.

4. Becawse neuertheless the necessitie of his life will not admitt such mortification of absolute dumnesse in practise; but that I must often speake either for myne owne need, or for Charities sake, or for my owne discreete

recreation, or for ſome other iuſt occaſion, I purpoſe with the grace of *God* that all my words, and talkings ſhall not be out of Affection to talkinge, but out of a reaſonable neceſſitie with a religious warineſſe that I offend not in the matter, or manner of my ſpeakinge; giuinge ouer ſoe ſoone as conueniently I may; euer affectinge (at leaſt in my ſuperior will, if not in my nature, or ſenſualitie) to haue noe vſe of my tongue at all, nor wishinge to haue need, or iuſt occaſion for it, ſaue only for prayſinge, & Honoringe *God*. Soe that by this meanes my errors, & eſcapes by occaſion of talkinge doe not proceed out of affectiō to talkinge itſelfe: but that the talke itſelfe be neceſſitated, and the which wee could not well forbeare.

5. For the loue, and Honour of *God*; I doe renounce all manner of deſire of Honour, and Honorable places, dignities, and Offices that are of Authoritie, command, or Direction,

or whatsoeuer may breed mee estimation with others, and thereby feed my prowd nature.

6. And in steed thereof I will vndergoe any office, place, or imployment that my nature doth scorne, and abhorre; if that obedience, charitie, or the will of *God* doe impose itt on mee.

7. For the loue of *God* I doe renounce all vayne complyinge, conuersation, and correspondance with the world by letters, tokens, messages, or otherwise. And all seekings to please the world, with which in affection I desire to haue noe more to doe, then if I were really dead, and buried; desiringe only to serue, and please *God*. Yea I desire soe much to be forgotten by the world, that it may not remember, or know that there is, or euer was any such creature as I am; or as if I had neuer at all beene borne.

8. For the loue of *God* I renounce all inordinate affection to my parents

Friends, and kindred: as if I were another *Melchisedec*, whose parents and kindred were vtterly vnknowne both to himselfe, and to all others. And doe resigne my selfe to be neglected, and forsaken by them all; yea, and to haue them (without any iust occasion giuen by mee) auerted from mee; soe that they abhorre to heare mee named, nor can endure soe much, as to thinke of mee.

9. For the loue of *God* I renounce all affection to meates, and drinkes as to any pleasure, or delight that I willingly intend in them; and doe rather (if it might please *God* to graunt itt vnto mee) choose for the mortification of my sensualitie, that I might neuer need to eate, or drinke at all; but be deliuered from the necessitie of itt. And in such case would I desire to liue soe longe as it shall please *God* that I abide in this life. I meane without eatinge, or drinkinge: and without need to eate, or drinke, or to take any thinge that

may be pleasinge to my Bodye, or nature.

10. But since it cannot be soe but that I needs must eate, and drinke, I will doe it for the loue, and seruice of *God*, and not meerely, or at all for my owne will, and pleasure.

It is continued.

THE XI. EXERCISE.

1. IN the like manner I resigne my selfe (as to the affection) for sleepinge, Recreation, and all other corporall refreshments, and solaces; to take them only for *God*; and not for myne owne will, or satisfaction. And to be willing altogether to forbeare them, if that it could stand with the will of *God* accordinge to true *discretion*.

2. I doe renounce all manner of Affection to created things be they corporall, or spirituall as to any affection I beare them for their owne

ſakes meerely deſiringe, and intendinge that all kind of created things ſpirituall, and corporall, and all that is not *God*, may be loued by mee for *God*, and in *God*, and not otherwiſe.

3. In particular I renounce all Affection to ſenſible guſt, and Deuotion; to ſpirituall lights, to facilitie in Prayinge; to eleuated contemplations both Actiue, and Paſſiue, Rapts, and extaſes, Viſions, Apparitions, Extraordinarie Illuminations, Reuelations, knowledges of the deuine ſecrets, the beholdinge, and conuerſinge with Glorious Angells, Saints, or other good Spirits. And to all other extraordinarie guifts, and fauors. I ſay I doe reſigne all affection to them; ſoe that if I chance to haue them; yet by the Grace of *God* will I haue noe adheringe Affection to them, but referre it to the goodneſſe, and freewill of *God* to giue, or not to giue what Hee pleaſeth of them.

4. And with the Grace of *God*, I will neuer reſt in any guift of *God*,

nor in any created thinge be it neuer ſoe noble; but only ſhall make vſe of itt, ſoe farre as it may be of vſe for to paſſe further into that which is increated, illimited, and infinitt: which is *God* himſelfe the Creatour, and Giuer: who is infinitly aboue all theſe, and other whatſoeuer guifts, Graces, and Creatures. And in him only will I place, and make my finall Reſt, loue, and intention. Though I know well I ſhall not attayne vnto him, as Hee is in his true eſſence, while I am in this life.

5. And therefore I purpoſe with his Grace euer to labour more, and more to approach vnto him, & neuer to giue ouer: knowinge well that I ſhall not perfectly come by him in this life. (It beinge reſerued for the future) but yet with continuall labour I may with his grace walkinge only in the light of faith draw neerer, and liker vnto Him, and more pleaſe his deuine eyes, which I deſire, and intend ſeriouſly euer to doe.

6. I reſigne my ſelfe for the loue of *God* to be depriued of al bodily neceſſaries, and to be as naked therin as when I was borne. And as for ſuch neceſſaries as *God* ſhall afford mee for the maintayninge of my corporall life; I doe, and will likwiſe reſigne all loue, and affection euen to thoſe neceſſaries.

7. For the loue of *God* I reſigne my ſelfe to be by all that doe know, or heereafter ſhall know mee eſteemed the moſt abiect, vnworthy, baſe, ignorant, foolish, wittleſſe, and moſt contemptible of all humayne creatures: And therefore not only incapable of all Office, and imployment; but alſoe vnworthy to be admitted into the company, or conuerſation of any Others though of neuer ſoe meane condition.

8. For the loue of *God* I doe reſigne my ſelfe to be contented with the naturall, and ſupernaturall guifts, and talents that I haue, or ſhall haue wishinge noe more of them then it ſhall

pleaſe *God* to giue mee, or continue in mee, which I will employ in his ſeruice while I haue them, and will not repine, or murmure to be depriued of them.

9. I am reſigned, and contented to vndergoe all ſuch mortifications, Obediences, and difficulties whatſoeuer, which my ſuperior mediate, or immediate ſhall deliberately require of mee to be vndergone, or performed.

10. I am reſigned after this life to abide in Purgatorie in horrible paynes, and torments, and for ſoe longe tyme, as it ſhall be the will of *God*, and to remayne there euen to the end of the world; if it ſhall ſoe pleaſe *God* to ordayne of mee.

THE XII. EXERCISE.

1. I Am reſigned not to know what will become of mee hereafter either for bodye, or ſoule: but

therin to referre my ſelfe to the priuate, and ſecret Iudgement of *God*. And to be reſigned, and contented that *God* doe reſerue, and conceale to himſelfe thoſe his knowledges, & iudgements about mee.

2. And in particular not to know where, in what companye, with what aſſiſtance, and in what manner, of what kind of ſickneſſe, and whither ſuddenly, or of a longe ſickneſſe, or in what caſe as to the ſtate of my ſoule I ſhall dye; as whither my ſoule ſhall goe to Heauen, or to Hell, or to Purgatorie. In all theſe caſes I am to reſigne my ſelfe, and to be contented that *God* only doth know what will become of mee, and my ſelfe to be Ignorant of itt.

3. Neuertheleſſe (as to my ſoule) I hope, and with the Grace of *God* euer will hope (becauſe hee is good, and commands mee to hope) that I ſhall be a ſaued ſoule; and ſhall one day ſooner, or later enioye *Him* in Heauen for all Eternitie.

4. For the loue I beare vnto *God*, & purely for the loue. and excellencie that is in him, I resigne my selfe to serue him all the dayes of my life with all my soule, and bodye: without any reguard to a reward for soe doinge. In soe much as if there were neither Heauen, or hell, or Purgatorie, or any Reward, or punishment, in this life, or the next. Yet would I serue him in the best maner I could, and this only in reguard that his Goodnesse, and Other His excellencies doe deserue infinitly greater loues, and seruices then I, yea or all the Angels, and Saincts, and other creatures whatsoeuer are able to doe, or performe for him.

5. For the loue of *God* in whose sight I am, and vpon whom all my beinge depends. I resigne my selfe vnto him with all that I haue or can doe, or suffer in soule, Bodie, Fame, Friends, or externall goods: for tyme, and eternitie. Soe that I doe reserue to my selfe noe manner of will: but

in all things doe make the will of *God* to be my will vtterlye neglectinge my owne will; as if I had none at all *God* by this meanes wholye reigninge in mee, and doinge by mee, with mee, and about mee (as beinge but his instruement) whatsoeuer shall please him. And nothinge as for, or to my selfe; or any end of myne owne.

An Act for a timerous, or scrupulous Conscience.

6. For the loue I beare vnto *God*, I renounce, and giue ouer all manner of selfe will, and selfe conceit, or opinion in all matters generallye; and particularly in this; that I will henceforth stand to, and practise such aduise, and direction as hath beene giuen mee by such as I haue reason to giue credit vnto in spirituall matters, about the sayinge of my Office, or about Confessions, or about iudginge what is sinne, and what not; and what I am to iudge to be mortall, and what not. Neither will I in

any point varie from ſuch aduiſe, or directions: But will tye myſelfe (out of the loue, and obedience I owe to *God*) to ſtand to ſuch aduiſes as haue beene, or ſhall be giuen vnto mee, either about the matter, manner, or frequencie of Confeſſion; or about the iteratinge, or ſayinge of my office, or any part thereof, or about the Attention vnto it; or about iudginge what to be ſinne, and what not: and what to be mortall, and what not. Or about any other thinge that ſhall concerne my Confeſſion, or ſayinge my Office, or otherwiſe concerninge my ſoule, and conſcience.

3. I reſigne my ſelfe to vndergoe, and performe whatſoeuer my ſuperior, ſhall deliberatelye, and Abſolutelye require of mee, albeit neuer ſoe repugnant to myne owne naturall will, or inclination; And though it ſeeme neuer ſoe repugnant to my naturall reaſon, and iudgement: and ſeeme to be vayne, and impertinent, or againſt reaſon, or proue very pay-

nefull to my bodye, or preiudicious to my Fame, and honour; yea, and though it seeme a thinge impossible to be done, yet will I attempt it, and endeauour to doe it the best I can. Prouided alwayes there be nothinge commanded mee (as without doubt I hope, there neuer will be) against the Lawes of *God*, and His Church.

9. I likewise resigne my selfe willinglye to vndergoe any pennance publike, or priuate that shall be enioyned mee by my superior immediate, or mediate; yea though such a pennance be neuer soe greate a confusion, or shame vnto mee; or stayne to my honour, or creditt; and though I be neuer soe innocent in the supposed crime for the which the pennance is imposed; and that all Others doe esteeme, and iudge mee guiltie of the crime though indeed I am not.

10. I resigne my selfe soe farre to ouercome the bashfullnesse, or other difficulties that is, or shall be in mee,

for the discoueringe of my secret bodilye necessities, or other secrets of my interior: That I will when there shall be cause for it therin mortifye my selfe, and will with the Grace of *God* open my case to my superior, or Ghostly Father accordinge to the nature of my cases, and as it shall require, albeit my naturall will haue neuer soe greate an auersion from such my discouerie of my necessities, or of my interiour state.

Especially to doe this in matter of Confession.

THE XIII. EXERCISE.

1. I Resigne my selfe that when Charitie, Obedience, discretion, or necessitie shall require it: I will visitt, and helpe any One lyinge sicke though of the plague, or any other, infectious, odious, or horrid disease; and will attend serue, and comfort them accordinge to my abilitie without flinchinge any way; and therin will regard neither life, nor

health: nor will auoid itt for any horrour, or loathſomeneſſe that my nature ſhall find, or conceiue in the diſeaſe, or imployment. Yet it is not the will of *God* that I ſhould without cauſe deſperately put my ſelfe into the ſaid imployment, but it muſt be done accordinge to the Rule of Diſcretion, and that good may come by it to the partye that is infected, or otherwiſe ſicke.

2. In like manner I reſigne my ſelfe to attend, ſerue, and watch with thoſe that be ſicke, or need helpe accordinge to their neceſſitie, and as Charitie, Obedience, and diſcretion ſhall require of mee.

3. I reſigne my ſelfe to vndergoe, and put in execution all manner of remedies that ſhall be deliberatelye aduiſed mee by the phyſitian with the conſent of my Superiors, for the betteringe of my health, or ſauinge of my life: be thoſe remedies neuer ſoe harſh, bitter, paynefull, or odious to my nature. As the takinge of moſt

bitter Potions, cuttinge of ſome of my limmes, or any other paynefull remedie, ordayned and preſcribed vnto mee.

4. I am reſigned to vndergoe the moleſtations of little but paynefully pinchinge, bitinge, and troubleſome creatures; as fleas, lice, cimiſes, and other ſuch like vermine ſoe farre as *God* will haue mee to be exerciſed by them, and that I cannot rid my ſelfe from them. Yea though they ſhould ſoe farre preuayle ouer mee as to bereaue mee of my life. (as they haue done to diuers) I will, and doe for the loue of *God* therin reſigne my ſelfe to his will, and prouidence heerin.

5. I reſigne my ſelfe, when Obedience, Charitie, or neceſſitie ſhall require it; to goe to any Howſe, roome, or place: and lodge, and dwell there notwithſtanding the feare of Deuills, Hobgobblings, or other bad Spirits that are ſaid to be there, or reſort thither, but will (in the

name of *God*, and when it shall be his will] resort, and abide in such a place: albeit I should there really see a 1000. of those euill, and malitious *Spirits*; yea, and though *God* would permitt them to beate, buffet, scratch and torment my Bodie, as hee permitted them to doe to the Bodies of *S.* Anthonie, and other Saincts for their Exercise. For I know well that all the Malice of the Diuell will not be able to hurt my soule, soe longe as I continue my good will, and loue to *God*, which the diuell cannot take away by molestinge of my Bodie, but hee doth therebygiue mee more, and better occasion to vnite my soule to *God*, the which beinge done, it little importeth what hee doth to my bodye, which [what harme soeuer hee doe in this life] I beleiue, and am assured will be well restored to mee at the generall day of Iudgement, and in perfect health, as I hope alsoe for the saluation, and perpetuall felicitie of my soule.

6. And therefore, and in like manner I doe reſigne my ſelfe that if *God* will permitt, and haue my bodie to be poſſeſſed by the Diuell, or by millions of Deuills, and to be vexed, and tormented by them: or to haue witchcraft preuayle on my bodye, & to vexe, and torment mee, I ſhall take it patientlye, and reſignedly as from the hand of *God*, and be contented that his, and myne enimies thoſe Deuills doe performe their malice towards my Bodye, my ſoule beinge ſtill vntouched by them ouer which they ſhall haue noe more powre then my Frewill ſhall giue way to, which by the Grace of *God* ſhall be in nothinge at all. And ſome Saincts there haue beene who for their Exerciſe, & humiliatiõ haue deſired of *God* that they might in their bodies be poſſeſſed by the Deuill, and haue thervppon come to be poſſeſſed.

7. For the loue I beare vnto *God* I doe renounce all deſire to any man-

ner of Office, or imployment that is of Authoritie, or Dignitie, or in any ſort gratefull to my nature, or ſenſualitie, and doe purpoſe with the helpe of his Grace, for the keepinge my ſelfe in humilitie, and for auoydinge of occaſions of diſtractions not only not to deſire, or goe about directly, or indirectly to procure the haueinge of any ſuch Office, or imployment.

8. But alſoe by all the meanes that may be pleaſinge to *God* to preuent the hauinge of them.

9. And beinge offered vnto mee to refuſe them vtterlye, ſoe farre as I may without diſpleaſinge *God*.

It is continued.

THE XIV. EXERCISE.

1. AND further I will endeauour, and procure (ſoe farre, as ſhall ſtand with the pleaſure of *God*) that any other (rather then my ſelfe) though hee be my iunior,

or of talents neuer ſoe inferior to myne: shall haue the office, if hee shall be iudged fitt, and ſufficient for the place: yea though hee be one, whom in my nature I haue leaſt affection for, or one who is moſt auerted from mee, and is like to be moſt contradictorie, and troubleſome to mee. And of this mind with the Grace of *God* I purpoſe to be while I liue though I liue neuer ſoe longe. And shall by the grace of *God* be contented if not reioyce, that I am, and shall be held inſufficient, and vnworthy of any office, or employment of worth, or creditt.

2. And on the otherſide there is not, or shall be any Office, or employment ſoe meane, baſe, contemptible, paynefull, or otherwiſe vngratefull, but that I will accept of it, if it be the will of *God*, and abide in it ſoe longe as it shall pleaſe *God* out of pure obedience to His holy will; though the Office, or imployment were to continue all my life tyme; &

that I liue, and dye the moſt abiect, neglected, and contemptible perſon not only of all the howſe, but euen of all others that are in the whole world.

This preſent matter of Reſignation is very neceſſarie to be vſed in Prayer but more neceſſarie to be ſtood vnto in practice when the occaſion happens, as often it doth. For God *ſeeinge the ſoule to haue ouer much pride, and to want that humilitie hee would haue in her, will not perhaps haue her to be choſen to ſuch an office, or place of Authoritie, or dignitie which hee foreſeeth would increaſe pride in Her, at leaſt would not worke in her that Humilitie which were requiſit for her. And therefore hee prouides out of his greate loue to her, that ſome other who perhaps ſeemes to be much inferior in Worth, and talents; to be choſen to itt. And ſometymes* God *for her further Humiliation in leiu of the higher place doth cauſe her to be choſen to ſome Other low, or baſe place: which ſhee in her na-*

Read conſider, & practiſe. The virtue of prayer is practiſe outof prayer. This is the rule of Rules, and the only aduiſe.

ture contemneth. And a ſoule that meanes, or deſires to be good doth obſerue the deuine Ordinances, and diſpoſitions about her, and doth thervnto conforme, and ſubiect herſelfe though extreamely perchance againſt the Inclination of her nature. But a ſoule that neither is humble, nor deſires to be humble, but would exalt herſelfe aboue, and againſt Gods will, by contradicting his deuine Prouidence, doth grow and become willfull, impatient, and takes occaſion by itt of much harme, yea perhaps of vtter ruine, and Fall. As it appeareth by almoſt infinit Examples that heeretofore haue falne out, and doe yet dayly fall out. For this hath beene the very cauſe of Apoſtatiſinge of all Arch-heretikes, as Luther, Bernardinus Ochinus, and Others. And in verie deed if you obſerue itt, you ſhall find euen at this day (and as it hath, ſoe euer it will be) the cauſes, and rootes of all the ſtirrs, factions, and conteſts that are in all Religious Conuents doe moſt commonly, if not alwayes ariſe out

of Pride, Ambition, & Irresignation in the point of Offices, and places now last mentioned. Which is that either wee couet places of Honour, or Credit for our selues, or for our Friends; who beinge in the Places would fauour vs: or else wee repine at the puttinge in of those whom our nature doth not affect for the place. Lett vs therefore with the Grace of God *ouercome ourselues in itt; and stand vnto the most louinge Prouidence of* God: *for our humiliation, and finall Perfection in his loue which is the proper cause, and end, of our beinge Religious, or our vndertakinge a Spirituall course of life: And if wee doe not heerin see e to subdue our selues, but yeild to Ambition, ee doe heereby resemble, and serue the most ambitious Lucifer, & shall ith- our adherents be pertakers with him, and his adherents in his vnspea able euerlastinge torments, from hich* God *of his goodnesse preserue vs. Amen.*

The true end of our vndertakinge a Religious life.

3. I resigne my selfe to vndergoe not only such Crosses, and Difficul-

ties as shall fall vppon myne owne perſon (of which kind are all the precedant acts of Reſignations) but alſoe all ſuch calamities, Croſſes, Peſtilence, famine, ſcandal, infamies, deſolations, deuaſtations, diſgraces, pouertye, and Other Afflictions of what kind ſoeuer the Deuine Prouidence shall by any meanes permitt to fall on this communitie, or vppon any particular member or members thereof. And I purpoſe with the grace of *God* euer to ſerue, and adhere to him euen in the midſt of thoſe calamities, or troubleſome alterations.

4. In like manner I reſigne my ſelfe vppon all publicke ſcandals giuen by others, and vppon all publicke calamities falne on the whole Church, or any member of it, or vppon any particular Countrey, and namely vppon our owne, or vppon the citie or Countrey wherin this Monaſterie, Colledge, or Howſe is ſeated; and in all caſes to continue my adhereinge loue, and good will to *God*, as if

as if ſuch accidents had not at all happened.

5. I reſigne my ſelfe to dye when, and in what manner it ſhall pleaſe *God*; and in particular to liue in a howſe (the like for any other Danger which hangs ouer my head) ſoe longe as *God* ſhall ſoe ordayne: that is very like to fall, and thereby oppreſſe, and kill mee, and that ſoe ſuddaynely, that I ſhall not haue the tyme, or ſpace to ſay, or thinke ſoe much *as Lord haue mercie vppon mee.* Or perhaps I ſhall be faſt aſleepe when it ſhall fall vppon mee, and oppreſſe mee ere I be awake. Or peraduenture the fall will not ſuddenly bereaue mee of my life, but will bruiſe my bodye, or my limmes, and make mee liue in ſuch intollerable payne that death would be a greate eaſe, and pleaſure to my nature. I reſigne my ſelfe I ſay heerin, and the like, to the deuine will, and Prouidence in all ſuch like caſes. Still crauinge, and begginge of *God* that

in whatſoeuer manner, tyme, or place my death may happen, that I may dye in his Holy Grace, and fauour for the ſaluation, and eternall weale of my ſoule.

6. Finally I render, and reſigne my ſelfe to thee Almᵞ *God* (whoſe I am by Iuſtice, & frō whō this my beinge depends) with all that I am, haue, or can doe, or ſuffer in ſoule, and Body, Fame, or externall goods for tyme, and Eternitie. Soe that I doe reſerue to my ſelfe noe will at all; but in all doe accept thy *Will*; vtterly forſakinge, neglectinge, & contemninge myne owne will; as if I had noe will at all. By which thou onlye deare *God* maye reigne in mee, doeinge with mee, and about mee: as beinge but an inſtruement of thyne: what thou beſt likeſt, and pleaſeſt now, and euer more.

Fiat, Fiat.

Amen, Amen.

An Exerciſe of Deuotion to our Bliſſed Lady *Mother of* God.

1. HAILE *ſweete Mary:* hayle moſt ſacred Virgin; whō *God* before all ages did chooſe for his moſt Sacred Mother.

2. Thou art betwixt *God*, and man: that Bliſſed Mediatrix by whom the higheſt things are ioyned to the loweſt.

3. Thou art the beginninge of life, the Gate, or entree of Grace, the ſafe Hauen of the world ſufferinge ſhipwracke.

4. Obtayne for mee I beſeech thee perfect pardon of my ſinns, and the perfect Grace of the Holy Ghoſt.

5. That I maye diligentlye worship: chaſtlye, and feruentlye loue thy Sonne my Sauuiour, and thee the Mother of Mercie.

6. H*ayle ſweete Marie*, whom, forshewed in ſundrie figuratiue ſpee-

ches, and promiſed in diuers Oracles of the Prophets; the Ancient Fathers did couet moſt earneſtly.

7. O my Lady receiue mee for thy poore ſeruant: Adopt mee O Mother for thy Sonne!

8. Graunt that I may be numbred amonge them whom thou doſt loue (whoſe names are written in thy Virginall breaſt) and whom thou doſt teach, direct, helpe, cherish, and protect.

9. *Hayle ſweete Marie;* whom *God* by a moſt Honorable Priuiledge did preſerue from ſinne.

10. And adorned with moſt ſingular Grace: and moſt excellent guifts.

11. O Glorious Virgin, ô Gratious Virgin, ô moſt pure Virgin choſen amongſt thowſands.

12. Doe not repell mee wicked ſinner: doe not diſpiſe, and reiect mee defiled with the filth of ſinne.

13. But heare mee miſerable wretch cryinge vnto thee, comfort mee deſiringe thee, and helpe mee truſtinge in thee. Amen.

An Exerciſe to the Holy Angells, *and eſpeciallye the* Angell Guardian.

1. I Salute you ô Holy Spiritts, and with all myne Hart Congratulate your Happineſſe who continuallye contemplate, and behold the *Deuine Face, and Allſatiatinge goodneſſe*!

2. You ô Seraphin, Cherubim, and Thrones who are of the higher Ierarchie! you ô dominations, virtues and powers of the middle! you ô Princes, Archangells: and Angells of the loweſt! who continuallye ſinge *Holy, Holye, Holye Lord* God *of Sabaoth.*

3. Thou ô my Lord haſt made theſe holy Spirits, *Angells*, for my Benefitt, and haſt commanded them to keepe mee in all my wayes!

4. They doe therefore aſſiſt vs with greate care, and with watchfull en-

deauour at all tymes, and in all places ſuccouringe vs.

5. They preſent our ſighs, and ſobbs to thee ô Lord: they inflame our will, illuminate our vnderſtandinge, and replenish our mind with holy thoughts.

6. They walke with vs in all our wayes, reioycinge at our virtues, and contriſtated at our vices.

7. Their loue is greate, and exceſſiue towards vs.

8. They helpe ſuch as are takinge pains, they protect ſuch as are at reſt, they encourage ſuch as fight, they crowne the conquerors: they reioyce with ſuch as ioye, (I meane ſuch as ioye in *thee*) and they ſuffer with ſuch as ſuffer: (I meane ſuch as are in ſufferance for *thee*.)

9. Greate, and very greate is the Honour done, to man, to haue Angells to wayte on, and aſſiſt him.

10. O my Deare *Angell* Guardian gouerne, protect, and defend mee: illuminate, comfort, and direct mee

now, and euer more.

11. O Bliſſed *Angells* be you euer bliſſed, and prayſed for all, and euerie Fauour, and benefitt you haue moſt louingely, and powrefullye beſtowed on mee, and vouchſafed mee; and *one* (on my owne experience) a moſt ſingular *one*.

12. Graunt ô Father of Heauen, and Earth that they may euer reioyce concerninge vs, [that is: by our practiſe of vertue] and that thou maiſt euer be prayſed by them, and vs, and that both they, and wee maye be brought into one sheepefould, that together wee maye confeſſe to thy holy name; *O Thou Creatsr of men, and Angells!* Amen.

AN EXERCISE OF Deuotion.

Towards our Holy Father, and Religious founder S. Bennet.

1. HAYLE *moſt bliſſed, and glorius Father:* I congratulate with all my hart thy glorie, and grace with *God.*

2. I prayſe likewiſe, and thanke the deuine goodneſſe that made thee worthy, and brought thee to the ſame.

3. Beſtowinge on thee, in this life very greate naturall, and ſupernaturall guifts, and graces by meanes whereof thou haſt obtayned thy preſent moſt glorious, and happie condition.

4. In particular I prayſe, and magnifie the ſame deuine goodneſſe for that it gaue thee the grace in the very flowre, or prime of thy youth with

a thriftye mind to ſeeke after the ſole felicitie of the future life.

5. And for that end to forſake all the vayne pleaſures of this life, the ſolaces of thy Parents, kinred, and Countrey, the deſire of humane ſciences and learninge: and [generallye] all things that might not be needfull for thee towards attayninge the foreſaid felicitie.

6. And I prayſe, and magnifie the ſame deuine goodneſſe for that by ſuch callinge, and takinge of thee ſoe tymelye out of the world, and the ſnares of it: hee freed and ſecured thee from worſer habits, and multitudes of ſinns which the world [if thou hadſt remayned longer in it] had beene apt to breed, and cauſe in thee.

7. I prayſe, and magnifie the ſame deuine goodneſſe for leadinge thee to a place of ſolitude, and there prouidinge for thee all corporall neceſſaries towards his holy ſeruice, and thyne owne ſoules good.

8. And especiallye for that the same deuine goodnesse itselfe vouchsafed to become thy immediate Maister, and Director: inspiringe thee, and teachinge thee what to doe continuallye.

9. And gaue thee Grace, and strenth to performe, and accomplish the things necessarie, and expedient to the end Hee called thee to.

10. And namelye to liue in mortification of body, and will; And as it were in continuall *prayer, and high Contemplation.*

11. I prayse, and glorifie the same deuine Goodnesse for bestowinge on thee the most necessarie guift of perseuerance by which thou didst remayne constant in such perfect deuine seruice from thy first *call* to the verie period of thy life.

11. That comeinge to dye, euen ripe for a most holye death, thou didst as it were passe from life to life: as one that feeles not what corporall death meanes.

13. Soe that thy expiration was A ſpiration accordinge to what S. Gregorie the great ſaith of thee. *Vltimum Spiritum inter verba Orationis efflauit.* To witt. *His laſt breath was Prayer.* Paſſinge forth of the faithfull Contemplation of this life, to the reall, and beatificke contemplation of the other.

14. I now cordiallye congratulate the perfect felicitie thou enioyeſt.

15. And ſince I am called by the deuine Grace (as I truly hope) to liue accordinge to thy holye Rule for my Saluation, and Perfection; vouchſafe thy Holy interceſſion for that end that I maye through *Gods* Grace liue accordinglye, and dye conſummated, and perfect therin, and thereby; for without his Grace I can doe nothinge.

16. And as the ſaid S. Gregorie ſaith thou framedſt thy Rule accordinge to thy holye life, ſweete *Ieſus* giue mee grace interiorlye, and exteriorlye to be a faithfull Imitator thereof.

17. That I may be led by the ſame *Guide the Holy Ghoſt.*

18. And Exerciſe true *Spirituall Prayer* the only meanes to all vertues.

19. That I may in all things abandon my ſelfe with all putitie of Intention.

20. And doe all good, and abſtayne from all euill which interiorlye, and exteriorly may concerne mee.

21. Eſpecially in all things occurringe, patientlye to ſuffer all iniuries, and Croſſes.

22. And that all maye be accomplished; *God* grant mee, as hee did to thee, the guift of *perſeuerance.*

23. That I expiringe maye be admitted into the happy ſocietie of thee, and thy faithfull followers. Which *God* graunt *Father Sonne*, and holye *Ghoſt.* Amen.

This Exerciſe to S. Bennet was the Deuotion of the Venerable Father Baker before mentioned to giue God *thankes for the happineſſe of his Religious vocation, which I haue heere inſerted.*

as beinge gratefull to thoſe of the ſame profeſſion, and not vngratefull to any deuout ſoule.

HAYLE IESVS.

Or Acts vppon the life, and Paſſion of our Sauiour Ieſus-Chriſt.

Which are indeed *inſtar Omnium*, & doe contayne in them Acts of all kind of Prayer, as Contrition, Reſignation, loue, or what elſe-ſoeuer. As a deuout ſoule in her Mentall Exerciſes therevpon may eaſilye experience.

THE FIRST EXERCISE.

1. HAYLE *ſweete Ieſus, Praiſe, honour, and glorie be to thee ô Chriſt:* who for my ſake haſt

vouchſafed to come downe from the Royal ſeates, and from the melliſluous Booſome of thy Deuine Father into this valley of miſerie; And to be conceiued, and incarnated, and made Man by the Holy Ghoſt in the moſt chaſt wombe of the moſt ſacred Virgin Mary.

2. Chooſe I beſeech thee my Hart for thy dwellinge place; Adorne itt, replenish it, with Spirituall guifts, and wholye poſſeſſe itt.

3. O that I were able by profound humilitie to inuite thee to itt: and with an ardent Affection to receiue thee, and after hauinge receiued thee, to retayne thee with mee!

4. O that I were ſoe faſtned vnto thee that I might neuer depart, or turne away my mind from thee!

5. *Hayle ſweete Ieſus, Prayſe, Honour. and Glory be to thee ô Chriſt*: Who wouldſt that the Virgin Marie hauinge conceiued thee: should make haſt to viſitt her Coſin Elizabeth, & didſt inſpire her, that ſhee should

ſalute, and aſſiſt Her.

6. And thou haſt vouchſafed ô Chriſt to lye hidd for nine months together in the moſt chaſt wombe of the ſacred Virgin Mary.

7. Powre into my ſoule ô *Ieſus* the Grace of perfect humilitie, and imprint it moſt deepelye in my Hart, that I may be found readye alwayes to ſerue, and obey thee.

8. Grant that my Hart maye loath all tranſitorie things, and may inceſſantly perceiue that thou doſt poſſeſſe, and duell in itt.

9. *Hayle ſweet Ieſus, Prayſe, Honour, and Glory, be to thee ô Chriſt* who haſt vouchſafed to be borne of thy Virgin Mother, poore, and paſſible without any payne, or detriment to her Virginitie, in a poore ſtable.

10. Whom beinge borne shee humbly adored.

11. O that it were thy will to be continually borne in mee by a new feruour of Spirit!

12. And that I may be wholy burnt with the fire of thy loue.

13. O that thou wert the only comfort, deſire, and ſollace of my Hart!

14. O that *I* did ſeeke after thee Alone, thinke on thee Alone, and loue thee Alone!

THE II. EXERCISE.

1. *HAYLE ſweete Ieſus, prayſe, honour, and glorie be to thee ô Chriſt.* Who beinge borne in the depth of winter didſt not refuſe to be ſuaddled in poore cloaths, and weepinge to be laid in the manger, and as a little infant to ſucke milke from thy Mothers breaſts.

2. I adore thee moſt deare Redeemer, Kinge of Angells.

3. Hayle Prince of Peace, light of the Gentils, and moſt deſired Sauiour.

4. Graunt ô Lord that I may alwayes ſtand in thy ſight, truely hum-

ble, and truely poore in Spirit.

5. Graunt that for thy Holy names-ſake I may willingly endure all kind of Mortifications, and may loue nothinge in this world beſides thee, nor wish to poſſeſſe any thinge but thee.

6. *Hayle ſweete Ieſus*, whom the celeſtiall legions of Angells did honour newly borne with ioyfull prayſes: And the sheepheards deuoutly ſeekinge, and findinge; adored with admiration.

7. Graunt that I may ioyfully without tedioufneſſe perſeuer in thy prayſes, and ſeruice.

8. *Hayle ſweete Ieſus*, who wouldſt vppon the eight day like other childeren be circumciſed, and beinge yet an infant ſhedd thy pretious Blood.

9. And for our ſingular Comfort wouldſt be caled *Ieſus* which ſignifieth a Sauuiour.

10. O that itt would, pleaſe thee to admitt mee beinge circumciſed

from all bad thoughts, words, and workes into the number of thy childeren.

11. Thou ô Lord art called *Ieſus*, that is to ſay a Sauuiour; be thou therefore my Sauuiour, and ſaue mee.

12. *Hayle ſweete Ieſus*, whom the ſages with a deuout ſeekinge found by the direction of a ſtarre, and haninge found moſt humblye adored.

13. Offeringe vnto thee guifts of gold, Frankincenſe, and Myrrhe.

14. Graunt ô Lord that with theſe bliſſed men I may alwayes ſeeke, and adore thee in *Spirit*, and *Truth*.

15. Graunt that I may offer dayly vnto thee the gold of bright shininge Charitie, the Frankincenſe of ſweete ſinellinge Deuotion, and the Myrrhe of perfect Mortification.

16. *Hayle ſweete Ieſus*, who for our ſakes wouldſt be ſubiect to the Law, and to giue vs an example of Humilitie wouldſt be carried to the Temple by thy Mother, and be redeemed with an offeringe ordayned for ſuch as were poore.

17. Where iuſt Simeon, and Anne the Propheteſſe reioycinge greately at thy preſence gaue very glorious Teſtimony of thy Dignitye.

18. O that all Pride were vtterlye throwne downe in mee!

19. O that all deſire of humaine Fauour, and itch of ſelfeloue, were cooled, and cured in mee!

THE III. EXERCISE.

1. HAYLE *ſweete Ieſus, prayſe, honour, and glory be to thee ô Chriſt*: Who ſtayinge in the Temple wert for the ſpace of three dayes with greate greife ſought by thy deuout Mother, and at lentgh with greate ioy found by Her ſittinge in the midſt of the Doctors hearinge them, and propoſinge queſtions to them.

2. Would to *God* thou wouldſt giue, and Communicate thy ſelfe in ſuch ſort vnto mee that I might neuer be

ſeparated from thee, nor euer be depriued of thy comfort.

3. *Hayle ſweete Ieſus*, who for the ſpace of thirtie yeares remayninge vnknowne haſt vouchſafed to be reputed by the Iewes the ſonne of Ioſeph the Carpenter, and of his wife the bliſſed Virgin Marye.

4. Let thy Grace I beſeech thee, plucke vp, and vtterlye roote out of the fund of my ſoule all pride, and Ambition.

5. O that I maye delight to be vnknowne, and to be eſteemed vile, and Baſe!

6. *Hayle ſweete Ieſus*, who haſt not diſdained to come to the riuer of Iordan, and entringe into itt, there to be baptized by thy ſeruant Iohn the Baptiſt.

7. I would through thy meritts I might become moſt cleane, and pure euen in this life.

8. *Hayle ſweete Ieſus*, who for our ſakes abidinge amongſt wild beaſts in the deſert, & faſtinge forty dayes,

and forty nights, and perſeueringe in prayer haſt permitted thy ſelfe to be tempted by Satan.

9. And ouercominge Him haſt beene honored with the miniſterie, and ſeruice of Angells.

10. Giue mee Grace that I maye chaſtiſe, and ſubdue my fleſh with all the vicious affections thereof.

11. Giue mee Grace that I may conſtantlye perſeuer in Prayer, and other ſpirituall exerciſes.

12. Lett noe temptation I beſeech thee defile mee, but rather let temptations purge mee, and ioyne, and vnite mee vnto thee.

13. *Hayle ſweete Ieſus*, who to the end thou mightſt gather together the diſperſed children of *God* haſt vouchſafed to preach Pennance, to call Diſciples, and out of them to chooſe twelue Apoſtles to be eminent preachers of thy Faith.

14. Draw mee after thee, and powrefully ſtirre vp my Hart to loue thee.

15. Grant that I may adhere to thee Alone. Amen.

THE IV. EXERCISE.

1. HAYLE *ſweete Ieſus, prayſe, honour, and glorie be to thee ô Chriſt.* Who for mee haſt ſuffered many afflictions, Heate, Cold, Hunger, Thirſt, Labours, and miſeries.

2. Graunt that I may receiue from thy Hand cheerefully all Kind of Aduerſitie.

3. *Hayle ſweete Ieſus.* Who thirſtinge the conuerſion of ſoules, haſt paſſed whole nights in Prayer.

4. Haſt beene wearied with trauellinge, haſt paſſed from Countrie to Countrie, from Cittie to Cittie, from Towne to Towne, from Village to Village.

5. Lett thy loue make mee quicke, and readie to all good things that I be neuer ſlouthfull in thy ſeruice.

6. Graunt that euerie where I may haue zeale of thyne Honour, and imploye my ſelfe wholy in thy ſeruice.

7. *Hayle ſweet Ieſus prayſe, honour, and glorie be to thee ô Chriſt.* Who conuerſinge with men haſt vouchſafed moſt willinglye to comfort them, & by many miracles moſt mercifullye to cure their Maladies, and diſeaſes.

8. Giue mee a deuout hartfull of affection, and compaſſion: whereby I maye pittie other Mens afflictions: and maye haue as greate a feelinge of their miſeries, as if they were myne owne.

9. Whereby alſoe I maye beare patientlye with all Mens imperfectiõs, and cheifelye to my abilitie ſuccour them in their neceſſities.

10. *Hayle ſweete Ieſus prayſe, honour, and glorie be to thee ô Chriſt.* Who haſt not shunned the company of Publicans, and ſinners: but haſt afforded them thy moſt louinge Familiaritie, and readie pardons of ſinns, to Mathew, Zacheus, Mary

Magdelene, and to the woman taken in Adulterie, and to the reſt that were repentant.

11. Grant that I maye embrace all men with cheerefull loue, and Charitie.

12. May readilye forgiue thoſe that offend mee.

13. May perfectlye loue thoſe that hate mee.

14. *Hayle ſweete Ieſus*, who for my ſoules ſake haſt ſuffered many iniuries, many Blaſphemies, many reproaches, and infinitt abuſes of thoſe on whom thou hadſt beſtowed many Benefitts.

15. Giue mee a Hart truely innocent, and ſimple: that I may ſincearely loue myne enimies, and vnfainedlye pittie them.

16. And Rendringe good for euill may through perfect charitie, and meeke patience perfectlye pleaſe thee. Amen.

THE

THE V. EXERCISE.

1. *HAyle ſweete Ieſus, prayſe, honour, and glorie be to thee ô Chriſt.* Who cominge to Ieruſalem, in a meeke, and gentle manner didſt ride vppon an Aſſe: and amidſt, the prayſes which were ſunge by the people that came to meete thee, didſt powre forth teares bewaylinge the ruine of the Citie, and deſtruction of thoſe vngratefull ſoules.

2. O that I might neuer be delighted with the prayſes, and Fauours of Men!

3. But alwayes be profitablye imployed in internall teares of compunction, and Deuotion.

4. *Hayle ſweete Ieſus,* whom Iudas the trecherous Diſciple ſold for a little Money to the Iewes who did perſecute thee, and conſpire thy death.

5. Roote out of my Hart all euill deſires of tranſitorie things.

6. Graunt that I maye neuer preferre any thinge before thee.

7. *Hayle sweete Iesus, prayse. honour, and glorie be to thee ô Christ.* Who in Ierusalem accordinge to the Law didst eate the Paschall Lambe which thy Disciples, and giuinge them an Example of Humilitie, and Holye Charitie kneelinge vppon the ground didst wash their feete, and hauinge washed them didst wipe them with a towle.

8. Would to *God* this example might peirce my Hart, and vtterlye throw downe in mee all pride, and loftinesse.

9. Giue mee ô Lord a most profound Humilitie by which I may without difficultie, cast my selfe at all mens feete.

10. *Hayle sweete Iesus*, who with an vnspeakable Charitie hast instituted the Sacrament of the Eucharist, And with a wonderfull liberalitie hast in it, giuen thy selfe to vs.

11. Stirre vp in mee a Desire, and

enkindle in the intymme of my ſoule a moſt vehement hunger of this moſt Venerable Sacrament.

12. Grant that when I come to that Table of life, I may with a chaſt Affection, ſingular humilitie, and perfect puritie of Hart receiue thee.

13. *Hayle ſweete Ieſus*, who beinge about to leaue this world didſt exhort, and comfort with words full of vnſpeakable ſweeteneſſe thy elect Diſciples, and with moſt ardent prayer didſt recommend them to thy Father.

14. Giuinge teſtimony thereby how tenderlye thou louedſt them, and vs alſoe who were to receiue thy faith by them.

15. Grant that thy word maye be trulye pleaſinge to mee, and ſweeter *then the* Honnie, *and the* Honnie comb *to my ſoule.*

16. O that the Spirit of that fierie Exhortation might enter into my Hart, whereby I might wholye be transformed into loue! Amen.

THE VI. EXERCISE.

1. HAyle *ſweete Ieſus, prayſe, Honor, and Glorie be to thee ô Chriſt.* Who goinge forth with thy Diſciples beyond the riuer Cedron didſt enter into a garden where thou forſaweſt thou shouldſt be taken.

2. O that I could vtterlye forſake my owne will, and alwayes loue, and follow thyne!

3. O that (for thy Honour, and for the ſaluation of my Bretheren) I could with an vndanted mind vndergoe any aduerſitie whatſoeuer!

4. Yea that I might not feare (if it pleaſed *God*) to expoſe my life for them.

5. *Hayle ſweete Ieſus*, who immediatelye before thy Paſſion didſt beginne to feare, to greiue, and be ſad; takinge vppon thyſelſe our weakneſſe.

6. That by this thy infirmitie thou

mighſt comfort, and ſtrenthen thoſe that tremble at the expectation of Death.

7. Preſerue mee I beſeech thee aſwell from vicious ſadneſſe, as from foolish ioye.

8. Grant that all the greife I haue hitherto ſuſtained may redound to thy Glory, and the remiſſion of my ſinns.

9. *Hayle ſweete Ieſus*, who fallinge vppon the ground prayedſt vnto thy Father, and humblye offeredſt vp thy ſelfe wholye vnto Him ſayinge *Father thy will be done.*

10. Grant that in all neceſſities, and Tribulations I maye haue recourſe vnto thee by Prayer.

11. And that I may giue, and reſigne my ſelfe wholye to thy Will.

12. That I may with a quiet mind receiue all things, as from thy hands.

13. *Hayle ſweete Ieſus*, who beinge touched with a compaſſionate Affection towards thy beloued Diſciples didſt preferre their ſorrow before thy Greife.

14. And interruptinge thy Prayes (to which thou was moſt Attentiue) cominge the third tyme vnto them didſt raiſe vp their dejected minds, and drowſie Spirits to the Exerciſe of Prayer.

15. Graunt that in all my Workes, & Exerciſes I maye flie all vicious ſluggishneſſe.

15. Grant that with a vigilant mind, I may cheerefully ſerue thee.

17. That I maye euer for thy ſake on all Occaſions forſake my ſelfe, & preferre the good of my neighbour before my priuate deuotions. Amen.

THE VII. EXERCISE.

1. HAyle ſweete Ieſus, Prayſe, Honour, and Glorie be to thee ô Chriſt. Who beinge in an Agonie didſt pray very longe.

2. And beinge Creator of Heauen, and Earth; the Kinge of Kings, and Lord of Angells didſt not diſdayne

to be comforted by an Angell.

3. Grant in all aduerſitie, & deſolation; in all tribulation, and Affliction, that I may ſeeke comfort from thee onlye.

4. And that I maye find helpe, and aſſiſtance at thy hands.

5. O that I could in all Euents whollie relie on thee!

6. And leaue my ſelfe wholye to thy fatherlie care.

7. *Hayle ſweete Ieſus*, who by reaſon of thy greatneſſe, and vehemencie of greife hadſt thy Body moiſtned all ouer with a bloodye ſweate.

8. O that all the parts of my interior Man would ſweate out holy teares of Contrition!

9. *Hayle ſweete Ieſus*, who of thy owne accord offredſt thy ſelfe to be taken by Iudas the Traitor, & other thyne enimies thirſtinge after thy Blood, and deſiringe thy death.

10. Graunt that for the honour of of thy name I maye not flye aduerſities.

11. But maye cheerefullye goe to meete them.

12. And ioyfullie receiue them, as pretious tokens sent from thee.

13. And humblie, and constantlie endure them, as longe as it shall please thee.

14. *Hayle sweete Iesus*, who didst louinglie kisse the traitor Iudas cominge deceitefullye to thee.

15. Shewinge by the calmenesse of thy countenance, and sweetenesse of thy words, that thou didst loue him.

16. Grant I may shew my selfe louinge, and mild to All myne enimies.

17. That I maye pardon them from my hart, howsoeuer they shall offend mee.

18. And tollerate, and loue them, as the Ministers of thy will, and promoters of my Saluation.

19. *Hayle sweete Iesus*, who didst permitt thyne enimies most furiously to lay their Sacrilegous hands vppon thee.

20. And beinge cruellye bound by them, didſt not reuenge, but mildly endure the reproaches, Blaſphemies, and iniuries wherewith they did moſt wickedly affront thee.

21. O that beinge freed from the bonds of vices I may be faſt tied to thee, with she ſweete chaines of Loue!

22. O that thou wouldſt beſtow vppon mee the grace of true patience. Amen.

THE VIII. EXERCISE.

1. HAyle ſweete Ieſus, Prayſe, Honour, and Glorie be to thee ô Chriſt. Who did reſtore, and heale the eare of Malchas one of thy furious Perſecutors cutt of by Peeter thy cheife Diſciple.

2. That rendringe good for euill, the riches of thy mercie, and mildneſſe might shine forth to vs.

3. Grant I beſeech thee that the de-

ſire of Reuenge maye neuer haue place in my hart.

4. Grant that I maye beare intimate compaſſion, and Affection towards all ſuch as offend mee.

5. *Hayle ſweete Ieſus*, who like a Lambe amongſt rauenous Wolues didſt remayne in the hand of reprobates.

6. Thy Diſciples, & all friends runninge awaye, and forſakeinge thee.

7. Strenthen my too too greate weakeneſſe, and make ſted-faſt my too too greate Inconſtancie, with the moſt ſtronge ſupport of thy Grace.

8. *Hayle ſweete Ieſus*, who ſuffereddſt thy ſelfe to be led bound as a Malefactor, and theife by a troope of ſoldiers vnto Annas, and to be preſented before him.

9. O vnſpeakeable mildneſſe of my Redeemer!

10. Behold whilſt thou art taken, whilſt thou art drawne, whilſt thou art haled: Thou doſt not complaine,

Thou doſt not murmure, thou makeſt noe reſiſtance.

11. Grant ô Lord that theſe examples of thy virtues maye shine in mee to my Good, and thy euerlaſtinge Glorie.

12. *Hæyle ſweete Ieſus*, Kinge of heauen, and earth: who ſtandinge humbly like a baſe, and abiect perſon before the prowd Bishop didſt with great modeſtie receiue a cruell blow giuen thee vppon the face by one of his ſernants.

13. Suppreſſe I beſeech thee in mee all Motions of Anger, and wrath; dull all the ſtings of Indignation, and extinguish all deſire of reuenge.

14. That euen prouoked with iniuries, I may not be troubled.

15. I maye not ſtriue, or make any Tumult.

16. But ſufferinge all things with a meeke, and patient mind, I maye render good for euill, and euer be readie to Fauour thoſe, who moſt Croſſe, and moleſt mee. Amen.

THE IX. EXERCISE.

1. HAyle ſweete Ieſus, Prayſe, Honour, and Glory be to thee ô Chriſt. Who didſt ſuffer thy ſelfe to be shamefullie ledd bound to Caïphas that thou mighſt reſtore vs to true Libertie, freeinge vs from the bonds of euerlaſtinge Death.

2. Graunt that in the very midſt of Deriſions, and contumelies; I may giue thee thankes with all my hart.

3. And that by them I may be aduanced, and encreaſed in thy loue.

4. *Hayle ſweete Ieſus*, whom Peeter the cheife of thy Apoſtles thrice denied, and yet thou moſt mercifullie lookedſt vppon him, and prouokedſt Him to repentance, and holye teares for his offence.

5. O that it might pleaſe thee in like manner to looke vppon mee with that louely eye of thy Mercie.

6. That with due teares of Repen-

tance, I may bewayle my ſinns paſt.
7. And hauinge bewayled them, may not heereafter any more returne to them agayne.
8. *Hayle ſweete Ieſus*, who with a pleaſinge countenance, and modeſt looke ſtandinge before the Bishops, and the elders of the people of the Iewes didſt not diſdaine to be falſelie accuſed, and ſuffer many iniuries.
9. Grant that I maye neuer vtter any falſitie, or calumniate any Man.
10. But maye ſuffer ſuch calumnies as are laid againſt mee, with greate tranquilitie of hart.
11. And referringe all difficulties to thee, with ſilence I maye expect thy Grace, and comfort.
12. *Hayle ſweete Ieſus*; who whilſt thou madſt profeſſion of the Truth affirminge thy ſelfe to be ſonne of *God*, adiured by Caïphas in the name of *God*; yet didſt thou not diſdayne to be eſteemed a blaſphemer by the ſaid Caïphas, and his aſſiſtants.
13. Grant in all places, and before

all men I may ſtand to the Truth, and in awe of the preſence of thy Diuinity, and Maieſtie; not to feare the cenſures, and Iudgements of Men.

14. *Hayle ſweete Ieſus*; who by the wicked Iewes waſt proclaymed guiltie of Death, and without cauſe condemned.

15. That by thy vniuſt condemnation thou mighſt deliuer vs from the guilt of our ſinns wherewith wee were iuſtly attainted.

16. Graunt that I maye reiect all ſiniſter, and rash ſuſpicions.

17. That I may ſuffer without any bitterneſſe of hart all ſuch wrongfull detractions, and wicked iudgements as others ſhall deuiſe againſt mee.

18. And that on all occaſions I maye retayne by the helpe of thy Grace a quiet, and vntroubled mind.

THE X. EXERCISE.

1. HAyle ſweete Ieſus, Prayſe, Honour, and Glorie be to thee o Chriſt: Who for my ſake waſt made the diſgrace, and ſcorne of men and the out caſt of the people.

2. And didſt not turne away thy ſacred face (which the Angells deſire to behold) from the filthy ſpittle of thy Aduerſaries.

3. Grant that I may imitate thy meekneſſe, and patience.

4. Hayle ſweete Ieſus, who didſt vouchſafe to be moſt cruellye beatē, and buffeted, and moſt vnworthilie reproached, and reuiled for my ſake.

5. Grant I beſeech thee, that I maye neuer refuſe to be diſpiſed, and to be reputed baſe, and vile.

6. And accordinge to thy permiſſion be contented to be exerciſed with all kind of iniuries.

7. That I maye receiue them not as

from men; but from the hand of thy fatherlye mercie.

8. *Hayle sweete Iesus*, who didst permitt thy selfe to be mocked, and scoffed; and thy louely face (which to behold is the cheifest happinesse) for thy greater derision to be blindfolded.

9. Grant that the vayle of ignorance beinge taken away I maye be endued with the knowledge of thy Will.

10. Imprint in my hart a continuall remembrance of thee.

11. *Hayle sweete Iesus*, who for my sake wert diuerfly afflicted by the Iewes for a whole night together.

12. Thou knowest ô Lord how hard a thinge it is for mee to suffer though neuer soe small a matter.

13. Out of thy Mercie therefore assist my frailetie, and graunt that I maye not cowardlie fall, or faint at the cominge of any aduersitie.

14. *Hayle sweete Iesus*, who didst permitt thy selfe (beinge mocked, &

bound) to be led ro the Prophane Tribunall of Pilate the Iudge, and in a disdaynefull manner to be presented before him; thou thy selfe beinge the iudge of the liuinge, and the dead.

15. Grant that I maye be trulye subiect to my Superiors, and all Powres ouer mee ordained by thee.

16. That I maye obey my Equalls, and loue, and honour all Men.

17. Grant that I maye not feare other mens Iudgments of mee, but may receiue them with a readie, and meeke mind. Amen.

THE XI. EXERCISE.

1. *HAyle sweete Iesus, Prayse, Honour, and Glorie be to thee o Christ:* Kinge of heauen, and Earth: who didst affirme that thy Kingdome was not of this world; that by this thy profession thou mightst auert our harts from the Loue of this present life.

2. Graunt I beseech thee that in Affection I may renounce all worldly, and transitorie things; lett my hart desire nothinge that is subiect to corruption.

3. But lett it loue thee only, the true, and euerlastinge good.

4. *Hayle sweete* Ie*sus*, who standinge before Pilate didst humbly hold thy Peace, whilst the Iewes did wrongfullie accuse, and calumniate thee.

5. Grant ô Lord that I may neuer be troubled at other mens slanderinge mee.

6. But that I maye with silence ouercome all iniuries.

7. Giue mee the perfect Grace of humilitie by which I maye neither desire to be praysed, or refuse to be contemned.

8. *Hayle sweete* Ie*sus*, *Prayse, Honour, and Glorie be to thee o Christ.* Lambe without spott against whom the wicked Scribes, and Pharisees did rage with a most obstinate hatred.

9. For though Pilate gaue Teſtimonie that hee found in thee noe cauſe deſeruinge Death, yet they would not be appeaſed from ſeekinge after thy Death.

10. Grant that I maye imitate thy Innocencie, and Patience.

11. That I maye both liue well, and liuinge well be contented to be euill ſpoken of, and miſpired.

12. *Hayle ſweete Ieſus*, who with greate exclamations, and much noiſe of people like a moſt hainous malefactor waſt drawne from Tribunall to Tribunall; from Pilate, to Herod: through the midſt of the Cittie.

13. Grant that I be not deiected with any iniuries of myne enemies.

14. And that I be not much aſhamed of Contempt.

15. To the end that by thy gratious aſſiſtance I maye poſſeſſe my ſoule in Patience.

16. *Hayle ſweete Ieſus;* who beinge asked Vaine Queſtions by Herod, &

in ſundrie things falſely accuſed by the high Prieſts, and Scribes, didſt humbly, and prudentlie hold thy peace.

17. Giue mee that reſtraint of tongue, which maye be acceptable to thee.

18. That I may loue to ſpeake well, and thinke rightly of all Men.

Amen.

THE XII. EXERCISE.

1. HAyle ſweete Ieſus, *Prayſe, Honour, and Glorie be to thee Chriſt:* Who by thy ſilence condemninge Herods vaine deſire wouldſt not without good cauſe, and for a good end delight his curious eies by workinge a Miracle. And didſt thereby giue vs a leſſon to auoid oſtentation in the preſence of greate men.

2. Powre into my ſoule thy Spirit of profound humilitie.

3. Mortifie, and extinguish in mee

all ticklinge of vayne Glorie.

4. Grant that I maie not ſeeke to gaine the praiſes of Men; but to doe all purelie for thyne only Honour, & Glorie.

5. *Hayle ſweete Ieſus*, who didſt not diſdaine to be ſcoffed at by Herode, and his whole Army, and to be clothed in a white Garment like a foole, or a mad man.

6. Graunt that I maie rather chooſe to be reputed baſe, and abiect with thee then Glorious with the world.

7. That I may eſteeme it better, and more worthy to ſuffer diſgrace for thy loue; then to shine in the vaine honour of the world.

8. Grant that knowinge throughlie mine owne iniquitie, and myne owne vnworthyneſſe; I maye grow baſe in mine owne conceit; and deſpiſe reprehend, and bewayle my ſelfe.

9. *Hayle ſweete Ieſus*, who beinge compared with the notorious theife Barrabas waſt iudged more wicked, and more worthy of Death then hee.

10. The Murtherer is set at libertie: and the enuious Iewes demand thy death, who art the Author of life.

11. Thou art indeed that liuinge stone, reiected by Man, but chosen by *God.*

12. O that I maye preferre nothinge before thee, or change thee for any Thinge!

13. O that I could esteeme all things as dunge, and filth; to the end I maye gayne, and esteeme thee!

14. Grant ô Lord that the blott of enuie may neuer staine my soule.

15. *Hayle sweete Iesus*, who beinge stripped naked in the pallace, and bound to a pillar didst suffer thy most naked, and immaculate flesh to be rent with most cruell scourges; that with thy soares thou mighst heale out wounds.

16. O amiable Iesus; I make choice of thee couered with stripes for the spowse of my soule!

17. Desiringe to be inflamed, and burned with the Fyre of thy most sweete loue.

18. Strippe my hart naked I beſeech thee from all indecent cogitations.

19. Grant that I maye now patiently ſuffer the ſcourges of thy Fatherly correction. Amen.

THE XIII. EXERCISE.

1. HAyle ſweete Ieſus, *Prayſe, Honour, and Glorie be to thee o Chriſt:* vppon whom all diſcharged vnſpeakeable iniuries, and contumelies.

2. For they clothed thee Kinge of Glorie with a purple garment for thy greater affront.

3. They faſtned vppon thy deuine head a crowne of thornes.

4. They putt into thy hands a ſcepter of reed, and kneelinge downe in a ſcornefull manner ſaluted thee ſayinge: H*ayle kinge of the* I*ewes.*

5. Plant I beſeech thee in my hart the memorie of thy Paſſion.

6. Lett ſcornes for thy ſake, be my

Glorie, and iniuries, and affronts my Crowne.

7. *Hayle sweete Iesus*, who didst not refuse for my sake to be beaten with a reed, to be buffeted, to be spitt vpon, and to be the obiect of all kind of derisions.

8. I beseech thee by thy wounds, by thy Blood, by thy Disgraces, and by all the greife, and sorrow which thou sufferedst for mee, to endue my soule with all thy patience, and those Graces.

9. That thou wilt conuert mee, and all I haue to thyne euerlastinge praise, and Glorie.

10. *Hayle sweete Iesus*, Who beinge defiled with spittle, rent, and disfigured with stripes, bound, and wholie miserable, wast brought forth as a spectacle to the enraged people weatinge a crowne of Thornes, and a robe of purple.

11. Graunt that with my hart I maie vtterlie tread vnder foote, spitt vpon, and haue in detestation all ambition,

ambition, ostentation, worldly pompe, and vanitie, and all earthlie dignitie.

12. That by profound humilitie, and true contempt of my selfe, I may incessantlie runne towards the Glory of thy heauenlie felicitie.

13. *Hayle sweete Iesus*, Who beinge declared Innocent by Pilate the Iudge, didst not refuse to heare the furious outcries of the Iewes, by which they demanded that thou shouldst be crucified.

14. Grant that I may liue innocently, and not be troubled by reason of Other mens euill will towards mee.

15. Giue mee this Grace that I maie neither backbite other Men, or willinglie giue eare to those that doe it.

16. But that still I may haue a good opinion of others, and beare other mens imperfections with a true compassion.

17. And loue all men for *God*, and in *God* with a pure, sinceare, and

cordiall affection. Amen.

THE XIV. EXERCISE.

1. *Hayle sweete Iesus, Prayse, Honour, and Glorie be to thee o Christ:* Who didst permitt thy selfe in the presence of thy people to be vniustlie condemned to the most ignominious Death of the Crosse.

2. That thou mighst free vs from the sentence of eternall Death.

3. Grant that I may seeke thy honour, and rather choose to be exercised with thee in Aduersitie then by forsakinge thee to enioye the commodities of this life.

4. *Hayle sweete Iesus*, who beinge deliuered ouer to the pleasure of those who did persecute thee, didst suffer greate payne by puttinge of the purple garment which did sticke vnto thy soares, and puttinge on thyne owne againe.

5. Grant that after I haue putt of the

garment of my Bodie, and am veſted with the robe of perfect brightneſſe I maye appeare adorned with thy meritts.

6. *Hayle ſueete Ieſus*, Who with many diſgraces, and iniuries offered thee didſt carrie thy Croſſe on with greate payne vppon thy ſacred, and torne sholdiers.

7. And beinge weary, and breathleſſe didſt languish vnder the burden.

8. Grant that with feruent Deuotion I may embrace the Croſſe of myne owne Abnegation.

9. And with an ardent charitie imitate the Examples of thy virtues.

10. And may humbly follow thee vnto Death.

11. *Hayle ſueete Ieſus*, Who in that lamentable iorney in which thou went to thy death, didſt meekely admonish the Weomen that did bewayle thee, to bewayle themſelues, and their childeren.

12. Giue mee accegtable teares of

Compunction with which I may truely bewaile my sinns, and mine owne ingratitude.

13. Giue mee Teares of deuout compunction, and of holie loue which may melt my hard hart, and make it gratefull vnto thee.

14. That I maye loue thee alone, and rest in thee only.

15. *Hayle sweete Iesus,* Who beinge led out with two theeues, didst not refuse to be driuen forward, to be vrged, and hastened, and in many other sundrie manners to be afflicted.

16. Draw mee after thee, and lett mee cheerefullye follow thee.

17. Grant that I maie reioice in thee Alone.

18. Giue mee grace to loue thee, and render *Loue for Loue.*

THE XV. EXERCISE.

1. HAYLE *ſweete Ieſus, Prayſe, honour, and glorie be to thee ô Chriſt:* Who hauinge thy sholders bruiſed with the weight of the Croſſe, didſt at lenth arriue wearie at the place of execution.

2. Where Wine mingled with Gall was offered thee to refresh thy languishinge forces.

3. O that thou wouldſt extinguish in mee the allurements of Gluttonie, and the Concupiſcences of the flesh!

4. And cauſe in mee an auerſion, & horrour from all impure, and vnlawfull delight.

5. And that I may eate, and drinke ſoberly to the glorie of thy name.

6. That I maye hunger, and thirſt after thee alone.

7. And in thee place my delight, & ioye.

8. H*ayle ſweete Ieſus*, Who didſt

not disdaine to be stripped naked vpon Mount Caluarie in the sight of the people.

9. And to suffer a most bitter paine by thy soares renewed with the pullinge of thy cloaths.

10. Graunt that I maye loue pouertie of Spiritt, and neuer be troubled for any worldly want.

11. Grant that by thy example I may endure, and suffer any corporall necessities, or calamities whatsoeuer.

12. *Hayle sweete Iesus*, Who beinge naked didst not refuse to be rudely stretched out vppon the Wood of the Crosse, and cruellie fastned with nailes vnto the same.

13. In this manner didst thou suffer thyne innocent hands, and delicate feete to be most greiuously wounded, and all thy sacred ioints to cracke, and be put out of ioint.

14. Grant mee ô Lord that with a faithfull, and gratefull mind I maye consider this thy vnspeakeable Charitie with which of thyne owne ac-

cord thou didſt ſtretch forth thyne armes, and willingly offered thy hands, and feete to be peirced.

15. Vouchſafe ô Lord to enlardge, and extend my hart with the perfect loue of thee.

16. Peirce it, and faſten itt vnto thy ſelfe with the moſt ſweete naile of Charitie.

17. And all my ſenſes, cogitations, and affections incloſe only in thee. Amen.

THE XVI. EXERCISE.

1. HAYLE *ſweete Ieſus, prayſe, honour, and glorie be to thee ô Chriſt*: Who didſt hange (thy hands, & feete beinge peirced) three howres vppon the shamefull wood of the Croſſe, and sheddinge in greate aboundance thy pretious Blood didſt of thyne owne accord endure vnſpeakeable torments through out thy whole Bodie.

2. Lift vp I prey thee vppon the wood of thy Crosse my miserable soule grouelinge on the ground.

3. O healthfull Blood! ô reuiuinge Blood!

4. O that thou wouldst purge, and throughlie heale mee beinge washed with this thy pretious Blood!

5. O that thou would offer this thy Blood to thy father for a perfect satisfaction of all myne iniquities!

6. Grant I beseech thee that myne inward Man maye with ardent Affection mentally receiue, and licke the liuely dropps of thy pretious Blood, and maye truely *tast how sweete thy Spiritt is.*

7. *Hayle sweete Iesus*: Who hanginge vppon the Crosse in the midst betwixt two notorious theiues *wast reputed with the wicked.*

8. That by thy incomprehensible humilitie, and Patience, thou mights amend, and withall satisfie for myne immense impatient Pride.

9. Lift vp I beseech thee my Spirit

aloft that from aboue I maye diſpiſe all things tranſitorie.

10. That I maye only admire thee my *God* Crucified for mee.

11. Lett mee thinke, ſpeake, and dreame of thee.

12. *Hayle ſweete Ieſus*, Who waſt ſoe good, euen to thoſe that were ſoe wicked; that for the verie ſame parties who did crucifie thee thou didſt praye vnto thy father, ſayinge Father forgiue them, for they know not what they doe.

13. Giue mee I beſeech thee the grace of true meekeneſſe, and Patience, by which I maye accordinge to thy Commandement, and example loue myne enemies.

14. And doe good to thoſe that hate mee.

15. I hartilie pray vnto thee, for thoſe that hurt, and perſecute mee.

16. *Hayle ſweete Ieſus*, who wouldſt that the Title written in Hebrew, Greeke, and Latine (as it were the Trophie of thy Victorie) should be

faſtned to the Croſſe: that wee beholdinge it, might couragiouſly fight againſt our inuiſible enemies.

17. Protect mee vnder this Title againſt the wiles, and deceits of the Diuell.

18. Teach mee vnder this Title to ouercome all Temptations, and to ſubdue all uices.

19. That hauinge by Grace conquered them, I maye freelie prayſe, and Glorifie thy holy name. Amen.

THE XVII. EXERCISE.

1. HAYLE *ſweete Ieſus, Prayſe, Honour, and Glorie be to thee o Chriſt.* Whoſe garments the ſouldiers hauinge deuided amongſt themſelues did leaue thy coate which was without ſeame (and ſignifieth the vnitie of the Church) vndeuided.

2. Powre downe into my hart, I beſeech thee the Spiritt of Peace, and Vnion.

3. That I may neuer through my fault, deride, or trouble the concord, and vnion of my Bretheren.

4. But that I maye alwayes endeauour to repaire diuiſions, and pacifie troubles.

5. *Hayle ſweete Ieſus*, Who ſufferinge vppon the Altar of the Croſſe incomprehenſible torments, and ineffable lanquishes; waſt shamefully reproached, and ſcorned by the Iewes, who vomited out of their wicked Mouths ſundrie Blaſphemies againſt thee.

6. Grant ô Lord that beinge mindfull of thy humilitie, and Patience, & mildneſſe, I maye quietlie, and cheerefully ſuffer, paynes, diſgraces, Perſecutions, infamie, and contempt of my ſelfe.

7. And may remayne with thee nayled to the Croſſe euen to the end.

8. Let noe violence of temptation, noe ſtormes of Aduerſities, noe tempeſt of contumelies hinder mee from effectinge my good purpoſes.

9. Lett not Death, or life, or things present, nor to come, nor any creature separate mee from thy loue.

10. *Hayle sweete Iesus*, who didst tollerate one of the Theiues to vpbraid thee: and didst most mercifullye, and bountifullie promise the Glorie of Paradise to the other who did humblie acknowledge his owne iniustice, and with a deuout faith did confesse thee to be his *kinge, and God.*

11. Behold mee I beseech thee with those eyes of mercie which thou didst cast vppon the Theife repentant for his sinns.

12. O that by thy Holy Helpe, and Grace I maye lead a life soe innocent that I maye soe faithfullye serue thee, and purelye loue thee!

13. That at the end of my life I may deserue to heare from thee (most mercifull Redeemer) that most desired voyce. *This Day thou shalt be with mee in Paradise.*

14. *Hayle sweete Iesus*: Who from

the Croſſe beholdinge thy moſt ſweete Mother full of greife, and teates with inward compaſſion didſt commẽd Her to Thy Diſciple Iohn, and agayne Iohn to Her, and vs all in Iohn vnto thy ſaid Mother.

15. Grant that I maye Loue, and Honour Her with a moſt chaſt, and ardent affection.

16. That hauinge Her for my Mother I may deſerue alſoe to be acknowledged by Her for her ſonne.

17. Grant that in all neceſſities, and eſpecially at the howre of my death I may find Her preſent aſſiſtance. Amen.

THE XVIII. EXERCISE.

1. *HAyle ſweete Ieſus, Prayſe, Honour, and Glorie be to thee o Chriſt:* Who in a moſt pittifull manner hanginge vppon the Croſſe with wide gapinge wounds, didſt profeſſe thy ſelfe to be deſtitute of all all comfort.

2. Grant that with a firme confidence I maye alwayes haue recourse to thee my most mercifull Father in all aduersities, Temptations, and Desolations.

3. And wholy distrustinge my selfe, I maye trust in thee alone.

4. And committ, and resigne my selfe entirely to thee.

5. Wound the intymme of my soule with the remembrance of thy wounds.

6. Imprint, and caracter them in my Hart, and make my mind euen drunke with thy sacred Blood.

7. That I may attend to thee; and thee only seeke, find, hold, and possesse.

8. *Hayle sweete* Iesus: Who pantinge vppon the Crosse thy Bodye beinge drawne drie for want of Blood becamst very thirstie, and didst burne with an vnspeakeable desire of our Saluation.

9. Grant that I maye most ardently thirst after thyne Honour, and the

Saluation of our ſoules.

10. And may with courage employe myſelfe in this affaire.

11. Grant that I may not be hindered, or entangled by any tranſitorie thinge.

12. *Hayle ſweete Ieſus*, who wouldſt that a ſpunge dipt in vineger, and gall should be offered thee to drinke thirſtie euen to death: that by taſtinge thereof thou mighſt ſatisfie for our gluttonie, and leaue vs an example of pouertie.

13. Giue mee grace to diſpiſe vnlawfull pleaſures, and delights; and to auoid all exceſſe in meate, and drinke.

14. Alſoe to vſe thoſe things moderately which thou giueſt for the ſuſtentation of the Bodie.

15. Pacifie the inordinateneſſe of my deſires that whatſoeuer doth pleaſe thee, may pleaſe mee: and whatſoeuer diſpleaſeth thee, may be diſpleaſinge alſoe to mee.

16. *Hayle ſweete Ieſus*: moſt en-

amoured of Mankind who duly performinge the Worke of our Redemption didst offer vp thy selfe vppon the Altar of the Crosse: an Holy Sacrifice for the expiation of the sinns of all Men.

17. Be thou I beseech thee, the scope of all my thoughts, Words, and Workes.

18. That in all things I maye With a right, and simple intention seeke thy honour.

19. Grant I maye neuer grow cold, or Faint in thy seruice.

20. But that the feruour of Spirit may be renewed in mee, and that I may be dayly more, and more inflamed to praise, and loue thee. Amen.

THE XIX. EXERCISE.

1. HAYLE *sweete Iesus, prayse, honour, and glorie be to o Christ.* Who of thyne owne accord didst embrace Death; and recom-

mendinge thyſelfe to thy Heauenly Father bowinge downe thy venerable Head yeildeſt vp thy Spirit.

2. Truly thus giuinge thy life vp for thy sheepe, thou haſt shewed thy ſelfe to be a good shepheard.

3. Thou didſt dye, ô the only begotten ſonne of *God*! Thou dyedſt ô my beloued Sauiour, that I might liue for euer!

4. O How greate Hope, How greate confidence haue I repoſed in thy Death, and in thy Blood!

5. I Glorifie, and prayſe thy Holie name acknowledginge my infinit obligations to Thee.

6. O good *Ieſus* for thy bitter death, and Paſſion: giue mee Grace, and Pardon!

7. Giue vnto the faithfull departed Reſt, and life euerlaſtinge.

8. *Hayle ſweete Ieſus*, at whoſe death the ſunne withdrew his light, the vaile of the Temple rent in ſunder, and the Monuments opened.

9. O Sunne of Iuſtice permitt not I

beſeech thee, that the beames of thy grace at any tyme forſake mee.
10. But lett them continuallie enlighten the inner parts of my ſoule.
11. Withdrawe wholie from mee the vaile of Hypocriſie.
12. Shake the earth of my ſoule with wholeſome repentance.
13. Rent my ſtonie hart.
14. That beinge wholie renewed, I maye contemne all things tranſitorie, and loue onlie that which is eternall.
15. *Hayle ſweete Ieſus*; Who wouldſt that thy ſide should be opened with a ſoldiers launce.
16. And out of itt poure out blood, and water to reuiue, and wash our ſoules.
17. Thou wouldſt ô my beſt beloued, that thy mellifluous Hart should be wounded for mee.
18. O that it might pleaſe thee to make a moſt deepe wound in my Hart with the launce of thy Loue!
19. And vnite itt to thy moſt ſacred Hart.
20. In ſuch manner that I maye haue

noe powre to will any thinge but that which thou wilt.

21. Bringe in ô my Lord, bringe in my ſoule through the wound of thy ſide *into* the Booſome of thy Charitie, and the treaſure-howſe of thy Diuinitie.

22. That I maye ioyfullie glorifie thee my *God* Crucified, and dead for mee. Amen.

THE XX. EXERCISE.

1. HAYLE *ſweete Ieſus, prayſe, honour, and glory be to thee* ô *Chriſt*: Grant that all other viſible things maye be blotted out of my memorie, and that I maye freelie applie my ſelfe to thee Alone.

2. Behold with as much Deuotion as poſſibly I can, I ſalute the fiue principall *wounds* of thy moſt bliſſed bodye.

3. Hayle ruddye, glorious, and melliſluous *Wounds* of my Redeemer, of my Kinge.

4. Hayle glorious ſeales of my Reconciliation, and Saluation.

5. I humblye deſire to abide, and be hid in you, and ſoe by that meanes be ſecure from all euill.

6. H*ayle ſweete Ieſus*, who beinge with greate lamentation of thy friēds taken downe frō the Croſſe wouldſt be annointed with pretious ointments, wrapt in a windinge sheete, and buried where noe man was buried before.

7. Burie I beſeech thee all my ſenſes, all my forces, and all myne affections in thee.

8. That beinge ioyned to thee through efficatious loue, I maye become as it were ſtupid, and vnſenſible in reſpect of all other things.

9. H*ayle ſweete Ieſus*. Who haſt vanguiſhed the powre of the Diuell, & powrefullie, and louingly in ſoule deſcendinge into Hell didſt make ioyefull with thy preſence the fathers there detained.

10. And didſt tranſlate them thence

at thy Glorious Aſcenſion to the delightfull Guarden of the Celeſtiall Paradiſe, and to the cleare Viſion of *God.*

11. Lett the virtue of thy Paſſion, & of thy Blood deſcend now I beſeech thee into Purgatorie vppon the ſoules of my parents, knisfolkes, friends, benefactors, and all the faithfull departed,

12. That beinge deliuered from paynes they maye be receiued into the Booſome of Eternall Reſt.

13. *Hayle ſweete Ieſus*: Who like a conqueror with glorious Triumph didſt ariſe out of thy cloſed ſepulchre

14. And reueſted with thy louelie countenance didſt replenish thy friends with new ioye, and gladneſſe.

15. Grant ô Lord that leauinge the olds paths of my vicious conuerſatiõ, I maye walke in the newneſſe of life.

16. And ſeeke, and Sauour thoſe things which are aboue in Heauen, & not thoſe things which are heere vppon earth.

17. To the end that when thou my life shall appeare at the last Daye, I maye appeare with thee in Glorie. Amen.

THE XXI. EXERCISE.

1. HAYLE *sweete Iesus, prayse, honour, and glorie be to thee* ô *Christ.* Who fortie dayes after thy Resurrection beinge expired didst glorioustie Ascend into Heauen in the sight of thy Disciples, where thou sittest on the right hand of thy Father, blissed for euer.

2. O that my soule might alwayes languish on earth, and ascend, and aspire towards Heauen!

3. Maie hunger, and thirst alwayes after thee.

4. *Hayle sweete Iesus*: Who didst giue thy Holie Ghost to thy elect Disciples perseueringe together with one mind in Prayer.

5. And didst send them to teach all

Nations through out the whole world.

6. Cleanſe I beſeech thee the interiour of my Hart.

7. Giue mee true puritie, and conſtancie of mind that the Holie Ghoſt maye find a gratefull Habitation in my ſoule.

8. And maye replenish mee with the ſpeciall guifts of His Grace.

9. Maye comfort, ſtrenthen, fill, gouerne, and poſſeſſe mee.

10. *Hayle ſweete Ieſus*; Who comingeas a Iudge at the laſt Day wilt render vnto euerie one accordinge to his Workes; either punishment, or Reward.

11. O my moſt mercifull Lord *God* grant that accordinge to thy Will I maye ſoe innocentlie paſſe the courſe of this miſerable life.

12. That my ſoule departinge, out of the Priſon of my bodie, I maye be veſted with thy merits, and virtues.

13. And be receiued into thy euerlaſtinge ioye;

14. And With all the *Saints*, I maye blisse and prayse thee for euer.

15. Hayle *sweete Iesus*, Whom I haue most grieuouslye offended all the dayes of my life.

16. Alas! I haue neuer ceased to be vngratefull to thee, resistinge thy Grace in diuers maners, and alwayes addinge new faults vnto my former.

17. Behold ô my sweete Refuge, behold mee the outcast of all Creatures, bringinge with mee nothinge but bundles of sinnes.

18. I prostrate my selfe at the feete of thy mercie, and humblye implore pardon, and remission.

19. Pardon I beseech thee, and saue mee for thy names sake.

20. For I believe, and am assured that noe sinns are soe greiuous, and heinous, but by the merits of thy most sacred *Passion* maye be forgiuen, and washed awaye. Amen.

These Exercises, and All Others may, and ought to be enlarged, and dilated accordinge to euerie ones Grace,

and

and Guift: which is the only infallible Guide, and rule of our Prayer, and noe ſett, written, or printed forme whatſoeuer; as the directions particularly, and pertinently teach vs.

A Dittie to the ſame ſubiect.

IN ſorrow deepe, I wake, I ſleepe
with griefe my Hart oppreſt;
My Watry eyes like winter skies bedew my mournefull breaſt.
For when I ſee my loue for mee, in flames of loue to burne.
My Lord, my Loue, my God aboue, and why should I not mourne?
With feete, and hands transfixed hee ſtands vppon a fatall beame;
And from his ſide a wound moſt wide powres out a bloddie ſtreame.
A peircinge Crowne his head pulls downe, his face quite wanne doth turne.
Hee for my ſake theſe paines did take, and why should I not mourne?
While in this paine, hee did remaine,

his drinke was mixt with Gall.

His Corps lay bare, his Cloths they share, each as by lott did fall.

His Foes about, didl angh, and flowt, and at his vertues spurne.

Thus was his breath shutt vp by death, and why should I not Mourne?

The Earth did quake, the rockes did shake, and rented all in sunder.

The Corps from Graues, and hollow Caues, Arose to see this Wonder.

The sunne soe bright forsooke his light, and all most wanne did turne.

Thus heanen, and earth laments his death, and why should I not mourne?

Loe when I see vppon a Tree his breathlesse Body lye.

I greiue, I groane, I sigh, I moane, I payne, I Faint, I dye.

For thee Alone: my life beinge gone, vntill thou backe returne.

In endlesse greife without reliefe, Ile neuer cease tomourne.

FINIS.

THE
TOPP OF THE
HEAVENLIE LADDER
OR
THE HIGHEST STEPPE of Prayer, and Perfection.

And the progresse, and complement of the foresaid Practises, and Deuotions.

My Throne in a Pillar of Clowde.
Eccl. 24. 7.

A life hidden with Christ in God.
Coloss. 3. 3.

Thy forces ſtraind, 'boue ela rayſe,
Yet nere condignly canſt thou praiſe
A State Monaſtical.
Which if it be with learninge ſtated,
And to ſtudies dedicated.
Lord! how beneficiall?
But if it want this ornament
And eeke the Grace from Heauen ſent,
Sad! O ſad impriſonment!
Lett fierie Mars blow vp the ſcot,
Or lett the Britans goe to th'pott;
The Cel meane tyme reguards it not.
Or lett ſome feirce, & forraine Hoaſt,
The Spaniard, ſweed, or Dane accoſt,
Or, on the French men rush.
Let Heauen, and Earth together fall;
And crush the worlds inconſtāt Ball.
Yet Monkes are out ô th' Brush.

Hee ſhall ſit ſolitarie, and hold his peace, becauſe hee hath lifted himſelfe aboue himſelfe. Lam. 3. 28.

Shee hath tasted and seene that Her negotiation is Good.

Prou. 31. 18.

AN INTRODVCTION.

THE moſt deuinely illuminated legiſlator the *Diſcreet* S. Benedict hauinge written a Rule repleniſhed with Deuine Counſells, and *diſcreete* aduiſes: precepts, and ſtrict commands I find none through out his whole Rule hee leauinge his Diſciples vnder the *ſweete Yoke* of a true Benedictine Superior, or Prelate deuinely *diſcreete*, and prudent, who should order all thinges as euery one hath need. *Alius ſic, alius verò ſic. Euerie one hauinge his proper guift of God* accordinge to which they are to be gouerned; and not accordinge to the blind, imprudent, and ſlauish way of inſolent, and

Matth. 11.30.

Rule c. 64.

1. *Cor.* 7.7.

arrogatinge humane precepts, and inuentions of meere Men. This Man of *God* I ſay hauinge written ſuch a *Diſcreete Rule* concludes it in this manner. Whoſoeuer therefore thou art, who haſtens to the heauenlye *Countrie* obſerue this leaſt Rule of Beginninge: And then at lenth by the helpe of *God* thou shalt come to thoſe high perfections of doctrine, and virtues of which wee haue before ſpoken. *To ſuch as fulfill theſe things the kingdome of* God *shall lie open.* Amen.

Accordinge to the concluſion of this Holy Man I muſt trulye declare theſe Exerciſes not to be perfect Prayer, but only the meanes therevnto; or the leaſt Rule of beginninge; if rightly exerciſed, and practiſed accordinge to the Directions, and will bringe vs to that ineffable, and all ſanctifyinge Prayer of which the Apoſtle ſpeaketh in the 8. to the Romans, and 26. in theſe words. *The Spirit asketh for vs with vnſpeakable*

groanings. This Prayer is the Hight of Perfection, and virtue, and the very quinteſſence of all. Not to be expreſſed, not to be vnderſtood, *which none can know, but hee that hath itt*; a meere gratious guift of *God*, none can exerciſe this Prayer, none can haue any glimpſe of it, but thoſe to whom *God* freely giues it. In vayne therefor doe they labour, who labour for it through their owne induſtrie; & high arrogancie it is for any to preſume that they can conceiue how it is done, or offer to teach Others how to doe it. All that can be ſaid of itt, is as the Deuine Clowd of vnknowinge expreſſes in theſe few words ſayinge. It is a tendance to *God* in *the darke clowd of vnknowinge (that is Deuine Faith) & blind feelings of Loue. (That is deuine Charitie.)* If you aske mee what this is? I know not, and they ſhall know, and only they to whom *God* giues itt. Howſoeuer for thoſe that haſten to this Heauenly Countrey, to this *Ie-* Apoc. 2. 17.

rusalem, and sight of *God* in this pure Prayer. I shall sett them in the way the best I can by the Example of a pilgrime goinge to Ieruſalem in the 21. 22. & 23. Chapters of that excellent Booke called the Scale of perfection. To which in a distinct Caracter I shall add that which may perchance facilitate the findinge out of the Way, and the true meaninge of itt.

The Spirituall Pilgrime goinge to Ieruſalem, or the sight of *God*.

There is noe Other way for our soules to tend to God, *but by the Spirituall paces, or ascents, or aspirings of the Mind; or to see Him in this life but in the darke Clowde of faith: noe other sight can wee haue of him: and it is all delightfull, and all sufficient for this life, if truely enioyed.*

THE XXI. CHAPTER.

An Entrye, and good beginninge of a Spirituall iorney, shewinge how the soule is to be haue herselfe in-

teriorlye, and exteriorlye accordinge to the Example of a pilgrime goinge to Ieruſalem.

THough this, and the enſuinge Chapters ſeeme to haue, and ſoe indeed haue dependance of the precedent, and ſubſequent Chapters: yet notwithſtandinge they are cleare, full, and independant, as to the cleare, and playne shewinge the way to the pilgrime, how to goe to Ieruſalem. Which is all I ayme att: and therefore very ſufficient for my Turne, and purpoſe, and more I would not deſire: Thus therefore it begins.

Neuertheleſſe becauſe thou coueteſt to know ſome manner of workinge, and proceeding: By the which thou maiſt the ſooner and more ſecurelye attayne to the ſaid *reforminge* I ſhall for thy ſatisfaction, and ſoules Good in that point by the Grace of *God*, and our Lord *Ieſus* ſett forth, and shew vnto thee the ſhorteſt, and readieſt helpe that I know for the ſaid end.

Mee thinks this Author aymes iuſt at the ſame thinge I doe by the Exerciſes; to witt, perfect Prayer which he calls Reforminge. *And therefore comes now in this, & the enſuinge Chapters, the next way to it, or rather indeed to the practiſe of itt. If* God *heervppon giue itt.*

And that I shall doe by an example of a good pilgrime after this manner. There was a man that would goe on pilgrimage to *Ieruſalem:* and becauſe hee knew not the waye; hee went to another Man whom Hee had vnderſtood to be well acquainted with the way, and asked Him whither hee might haue any hope of beinge able to reach to that Cittie that was ſoe farre off; and was ſoe perillous a iorney, as hee had heard it to be.

The common, and moſt ordinarie waye that God *taketh to putt vs in this courſe of ineffable Prayer is by the meanes of an experienced inſtructor, who brings vs to it, but* God *enables, and inſtructs vs how to walke, and*

worke, and perſeuer in itt, yea ſometymes immediately leades vs himſelfe to itt, and makes vs walke in itt.

That other man anſuered Him that Hee could not reach thither without much labour, and many ſufferings. For the waye (ſaid hee) is longe, and perillous; and full of Villanous theiues, and many other greate lettings, & hinderances there be that fall out to a man in his goinge thitherwards, as alſoe the wayes in many place are very craggie, and paynefull, and ſome tymes hard to find. And many men trauaylinge thitherward are oftentymes killed, or robbed of all they haue, and in concluſion are hindred, and diſabled to reach to the place whither they ſoe deſired to reach. Neuertheleſſe there is *one waye*, the which who ſoe taketh *it*; I will vndertake that hee ſhall come to that cittie of *Ieruſalem*; and ſhall neuer be ſlaine, or dye for want, or otherwiſe looſe his life. Hee ſhall indeed be robbed, and well beaten,

and shall ſuffer much ſcarſitie, and many difficulties in the iorney, but for all that his life shall be ſafe.

The tediouſneſſe of the way, beatinges, robbings, and the like are but neceſſarie Mortifications which muſt be ſuffered, and borne with all.

Then ſaid the pilgrime ſoe that I maye haue my life ſafe, and at length ariue to the place that I deſire to ariue vnto, I care not what paine, trouble, or miſcheife I ſuffer in goinge. And therefore tell mee and aduiſe mee what you thinke neceſſarie for mee to doe, or ſuffer in the iorney, and I promiſe you for certaine that I will follow your Counſell. That other man anſwered, and ſaid. Loe; I will ſett thee in the right way, and ſee that thou well beare in mind, and fullfill in deed what I shall now tell thee. Whatſoeuer thou ſeeſt, heareſt, or feeleſt that would ſtaye thee, lett thee, or hinder thee in thy waie; doe not willinglie conſent vnto it, abide not willinglye with itt, tarrie

not with itt, behold it not, or willinglie gaze at it; or loue, or like it: feare it, or be affrighted by it, but ſtill goe forward holdinge on thy waye. And euer thinke, and ſaye to thy ſelfe that thou wouldſt faine be at *Ieruſalem*. For that thou coueteſt that thou deſireſt, and nought elſe, but that. And if men robbe thee, ſcorne thee, and laugh at thee, neglect, and diſpiſe thee; doe not thou ſtriue againſt ſuch their doinge, if thou meane to haue thy life ſafe, but content thee with the harme thou haſt had, and hold on thy waye, as if all were nothinge, leaſt thou receiue more harme. Alſoe if men would ſeeke to tarrie, or ſtaye thee by tellinge thee tales, and feedinge thee with lies, inuentions, or conceits to draw thee to merriment, and to forſake, or prolonge thy pilgrimage, giue thé but a deafe eare, and anſwere not agayne, and ſaye nothinge elſe but thou wouldſt fayne be at *Ieruſalem*. Add, if men proferre thee guifts, and

would make thee rich with worldlye ſubſtance, doe not reguard or liſten to their profers, or perſuaſions, but euer thinke on *Ieruſalem*. And if thou wilt hold this courſe, and this waye, and doe as I haue ſaid: I vndertake for thy life that thou ſhalt not be ſlaine, but ſhalt at length come to the place, which thou ſoe much coueteſt. And now to applie the ſaid ſimilitude of the pilgrime ſpirituallie and to our purpoſe. I ſaye that *Ieruſalem*, is as much as to ſaye, a *ſight of Peace*, and betokeneth *Contemplation* with perfect loue. For *Contemplation* is nothinge elſe but a ſight of *God* which is true peace.

This Ieruſalem, this Contemplation, this ſight of God, *this ſight of Peace. Is the ſame thinge which is tearmed by others a feelinge of* God *in the darke Clowd of faith, and pure charitie or perfect Prayer when the* Spirit *asketh for vs. Or the hiddenmanna, or the white counter in which a new name is written that noe Man knoweth, but hee*

Rom. 8. 2. Apoc. 2. 17.

that receiueth it. It is an Holy Idleneſſe *ſoe called becauſe one ſeemes to doe nothinge; yet in very deed a moſt ſecret inperceptible, efficatious actiuitie. This is that which wee know not whence it comes, or whither it goeth. In a word. It is the Good, and perfect guift of* God *deſcendinge from the father of lights. A gratious guift by which wee ſweetelie, and intimmelie aſpire to* God. *A pure cleane thought by which* God *ſeemes to be All, and all things elſe Nothinge. This is virtually all virtues; morall, and Theologicall; induinge the ſoule with infinitt bleſſings exteriorlie, and interiorlie. This is that which the ſimpleſt ſoule liuinge maye exerciſe, and become happie, and wiſe by it. And the learnedſt clearke, and ſublimiſt witt can doe noe more if aſſiſted by* God, *and indued with the* Spirit; *and other wiſe his learninge, or witt auayleth nothinge. This is that which makes the tongues of infants eloquent. This teacheth more in the twinklinge of an eye, then the ſchooles can*

Io. 3. 8. Iam. 1. 17.

Wiſd. 10. 21.

teach in a thowſand yeares.

If therefore thou couet for to come to this bliſſed ſight of true *Peace*, and to be a true pilgrime to *Ieruſalem*, albeit, it be ſoe, that I was neuer there, yet shall I ſoe farre forth as I can ſett thee in the high waye thitherward. Now then if thou deſire to make good iorneyes, & to hold a ſecure waye, it behooneth thee to hold theſe two virtues in thy ſoule, or in thy deſires, and theſe two virtues are *Humilitie, and loue.*

By Humilitie *is vnderſtood the ground wor e, and foundation of all, with the reall practiſe of all neceſſarie mortification, by which wee come to be trulie dead to our ſelues, and all things whatſoeuer. Soe that wee may truly ſay, wee are nothing, wee haue nothinge, & couet nothinge. Loue is all Kind of Prayer by which our ſoule tends towards* God *as her only All, and ſatiatinge end. Be it vocall, mentall, or what Kind ſoeuer by which this fire of Loue is neuri.hed, and enkindled.*

Luk. 22. 49.

And thereuppon thou shalt often say to thyselfe in thy mind. *I am nothinge, I haue nothinge, I Couet nothinge, but one.* Thou shalt haue the meaninge, or effect of these words in thyne intent, & in habit in thy soule perpetuallie though thou haue them not alwayes expresselye in thy soule, or mind. For it is impossible thou shouldst haue them actuallye: for sometymes thou must sleepe, and be distracted about other necessarie affaires, & canst not actually haue the said good desires in thee, but yet hast thou thē virtually, and habitually, nor is it necessarie that thou alwayes haue actually in thy mind, and thoughts the said desires, but it is necessarie thou euer haue them virtually, or habitually in thee, and in thyne intent be thou sleepinge, or wakinge &c. *Humilitie* saith in thee. *I am nothinge, I haue nothinge. Loue*, saith, *I couet* but *one*, and that is *Iesus*. For as in respect of *Iesus* (that is *God*, and indeed *All*) certainelye thou art *noth-*

inge, but art as a vessel that standeth euer emptie, and as if nought were therin. For doe thou neuer soe many good deeds externall, or internall; yet till thou haue, & feele that thou haue the *Loue of Iesus*, thou hast right nothinge. For with that pretious liquor onlye (I meane the loue of *God*) maye thy soule be filled, and satisfied, and with none other.

Luk. 15. *This is the thinge onlye necessarie, & the best part: that is as in the other page I discribed, a cleane thought of* God *as* Hee *is to be knowne in this world in the darke clowde* of faith, *and blind feelings of Loue.* Whither *it be done by an act of the vnderstandinge, or* Will, *or both; it matters not, for it is imperceptible to vs, and soe not to be examined.*

And for as much as that thinge alone is soe pretions, and noble: What therefore thou hast, or what thou dost hold, esteeme it as nothinge as to rest in it, without the sight and loue of *Iesus*. Euen as a wise pilgrime goeinge to Ierusalem leaueth behind

Him howſe, and land, wife and childeren, and makes Himſelfe poore, and bare from all things that ſoe hee maye goe light, and without incombrance. Euen ſoe if thou wilt be a Spirituall pilgrime thou muſt make thy ſelfe naked from all that thou haſt that are either good deeds, or badd, and caſt them all behind thee; ſoe that thou become ſoe poore in thy feelinge; that there is nothinge of thyne owne workinge that thou wilt reſtinglye leane on, or wherin thou wilt abide: but euer deſiringe more grace, & loue, & euer ſeekinge the Spirituall Preſence of *Ieſus*.

And if thou doe thus then shalt thou reſolue in thy hart fullye, and reſolutelye that thou wouldſt be at *Ieruſalem*, and at noe other place but there. And that is; that thou shalt certainely determine in thy hart fully, & wholy that thou wouldſt nothinge haue but the *loue* of *Ieſus*, and the Spirituall ſight of Him in ſuch manner as hee shall pleaſe to shew Himſelfe.

This sight of Iesus, This sight of God *wee maye dispose our selues to, but haue it wee cannot, but how, and when* Hee *pleaseth, and if wee thinke to doe it by our owne force of witt, learninge, and vnderstandinge wee delude ourselues by a vaine Fancie, and Folish species, and take the shadow for the substance, this is* Gods *Worke, not ours.*

For to that end onlye art thou made, & redeemed, & Hee it is that is thy *beginninge*, and thy *end*. Thy *ioye*, and thy *happinesse*, and who *onlie* can satisfie thy hungrie soule. And therefore whatsoeuer thou haue, and be thou neuer soe rich in other deeds corporall, or spirituall vnlesse thou haue this *Loue* that I speake of, and know, and feele that thou hast it, hold and esteeme that thou hast right nothinge. Imprint well in thy soule this desire of the *loue of Iesus*, & cleaue fast therevnto, and itt shall saue thee from all perills in thy iorney, soe that thou shalt neuer perish; and it shall saue thee from theiues, and

robbers: which are the wicked Spirits ſoe that though they beate, or torment, or vexe thee by diuers temptations yet shall the life of the ſoule euer be ſafe. And if thou thus hold on thy waye, as I aduiſe, thou shalt eſcape all perills, and miſcheifes, and shalt in a short tyme come to the Cittie of *Ieruſalem.*

Paſſinge, and tranſcendinge brings vs to a good endinge. That is, thus tendinge ſtill to God, *by ſlightinge all Creatures wee shall attayne to* Him *in this life by faith, in the next by Glorie.*

Now thou art in the waye, and knowſt the place whither thou art to drawe, and tend; beginne then in the name of *God* to proceed, and goe on in thy iorney. Thy goinge forth, and thy proceedinge in thy iorney is nothinge elſe; but a ſpirituall worke-inge, and a bodilie alſoe when it shall be expedient; which thou shalt vſe with the *Diſcretion* followinge. That is to ſaye. Looke what worke it be which thou doſt accordinge to the

ſtate of thy life thou art in, be the worke ſpirituall, or corporall, if it helpe, increaſe, and cherish within thee this gracious deſire thou haſt to loue *Ieſus*: or doe make thy ſoule more ſtronge, more readie, and more able for the practiſe of all vertues, & goodneſſe: That worke hold I beſt for thee, be it prayinge, be it readinge, or be it corporall workinge. And as longe as the ſaid worke, or exerciſe ſtrenthneth moſt thy hart, and thy will to the loue of *Ieſus*, and furtheſt draweth thyne affection, and thoughts from worldlye vanitie; for ſoe longe hold thee ſtill in that worke. But if it proue ſoe that through vſe of that ſame worke, or Exerciſe; the ſauour, or good taſt of it doe growe leſſe, and that it ſeemeth to thee that ſome other worke, or Exerciſe, is, or would be more ſauourous, or rellishinge to thy Spirit, or that thou feeleſt more grace in another worke, or Exerciſe, doe thou take that other worke, and leaue that for-

mer, For though thy desire, or longinge of thy hart to *Iesus*, and to his *loue* should be euer vnchangeable, yet neuertheleſſe thy Spitituall workes which thou shalt vſe in prayinge, or conſideringe; for to feed, and nourish thy ſaid deſire maye be diuers, and maye well be changed accordinge to that thou feeleſt thee diſpoſed through Grace, and accordinge to that thou feeleſt thy Spirit more to require, or rellish. I meane what thou findeſt to be moſt comfortable, agreeable, and profitable to thy Spiritt. For it faireth by workes, and by deſire of the loue of *God*, as it doth by ſtickes, and by a fire. For the more ſticks are laid to the fire, the greater is the fire. Euen ſoe the more diuers ſpirituall workings at diuers tymes that a Man hath in his thoughts, for to keepe whole, and ſound his deſire towards *God* the mightier, and more burninge shall his deſire be to *God*. Looke therefore well what worke thou canſt beſt doe, and that

moſt helpeth to make well, & ſound this Deſire of *Ieſus* (in matters wherein thou art free, and not bound) that doe thou. Bind not thy ſelfe to voluntarie cuſtomes vnchangeable, that would, hinder the libertie of thyne hart for to correſpond, or anſwere the motion, or inuitation of *Ieſus*: if that his Grace should ſpecially viſit thee, by which thy loue towards Him would be increaſed. For I will tell thee what cuſtomes are euer good, and needfull to be kept. Loe ſuch cuſtomes are good alwayes to hold which conſiſts in gettinge virtues, and in hinderinge, and reſiſtinge ſinne. Such a cuſtome thou muſt neuer leaue. For thou shalt be euer humble, patient, ſober, and chaſt &c. if thou doe well; and ſoe of other vertues. But the cuſtome of another thinge that hindereth a better is good to be laid aſide giueinge place to that which would be better for vs when that the tyme is for ſuch laieinge aſide, and that wee maye doe it,

without

without breach of our obligation otherwayes. As for example if a man haue a cuſtome to ſaye ſoe many beades, or to meditate of ſuch, or ſuch a matter, or for ſoe longe a tyme, or to watch, or kneele thus, or thus longe, or to doe any ſuch bodilie deed, this cuſtome is ſometymes to be lett alone when reaſonable cauſe requireth that wee should leaue it, or elſe that wee find more Grace, or deuotion ſome other waye, or in ſome other exerciſe.

This Holy writer deliuereth the Truth ſoe fullye, and clearelye how wee should walke, that a foole cannot erre therin; leauinge all to the queene of vertues diſcretiō by which wee may ſoe prudently order all our Workes, & Actions; that wee maye ſtill encreaſe in vs the deuine Charitie, and deſire of God. *Soe that euerie one accordinge to his Vocation in which hee is called: ſecular, or Religious, married or ſingle, poore or rich, noble or ignoble, is made docible of* God, *lead by his Holy Inſpi-*

Gal. 5. 13. *ration, and brought into the true libertie of the Childeren of* God, *not giuinge waye to the libertie of the fleſh.*

THE XXII. CHAPTER.

Of certayne temptations, and lettings, which ſoules haue from their ſpirituall enemies in their iorney to Spirituall *Ieruſalem*, and of the remedie againſt the ſame.

NOW art thou in the way, and knowſt how thou ought to trauell, and goe. Now beware of enemies that will be diligent, & buſie to lett thee if they can. For their intẽt is to put out of thy hart, the deſire, and longinge that thou haſt to the *loue* of *Ieſus*, and to draw thee home againe to the loue of worldlye vanitie. There is nothinge that greiueth them ſoe much as to ſee thee ſeeke after, and labour for the loue of *Ieſus*. Thoſe enemies are principally fleshly deſires, and vayne feares that ariſe out of thyne Hart through the corruption of thy corporall nature,

and would lett, and hinder thy *desire* of the *loue of God*, that soe they might fully, and restingly possesse thy Hart; These are thy neereſt enemies. Other enemies alsoe there are, and namely the wicked Spirits who are diligent, and busie with sleights, inuentions, and deceits to deceiue thee. But one remedie thou hast against them all, as before I haue told thee, and that is, that whatsoeuer they saye vnto thee beleiue them not, but hold forth on thy way, and only desire *the loue of Iesus*. Euer answere thus; *I am nothinge, I couet nothinge, but onlye the loue of our Lord Iesus.*

This is the best, secureſt, and easieſt waye of ouercominge all temptations, and scruples whatsoeuer answere nothinge to them, be not troubled with them; but still goe on thy waye, & tend to the loue of thy God, *which will ouercome all, and make all right with thee.*

If thyne enemies by suggestions to thy soule, saye vnto thee that thou

haſt not made thy Confeſſion a right, or that there is ſome old ſinne or ſinns hidd in thy hart that thou before knewſt not; or that thou haſt not as yet euer made thy Confeſſions a right, or as thou shouldſt haue made them, and therefore would haue thee turne home agayne, and to giue ouer thyne earneſt deſire of the *Loue of God;* and to goe, and make a better confeſſion. Beleiue not this their ſayeinge. For it is folly. For thou art rightly confeſſed, and ſoe doe thou ſurely hope, and truſt thyſelfe to be; and that thou art in the waye, and that thou needeſt noe further to looke into thy conſcience for confeſſion of what is paſt. Hold on thy waye, & euer thinke *on Ieruſalem.* If they ſaye alſoe vnto thee that thou art not worthy to haue the *Loue* of *God*; and therefore why shouldſt thou couet that which thou wilt not be able to come by, or art worthy to haue. Beleiue them not: but hold on thy waye, and ſaye thus. Not becauſe I

am worthye, *but becauſe I am vn-worthy, therefore would I loue* God. *For if that I had His loue, it would make mee worthye. And ſince that I was created for that end (which is for the louinge of* God*) though I ſhould neuer come by it, yet will* I *couet it, and therefor will* I *praye, and thinke how* I *maye gett itt, and will labour for itt.* And then if thyne enemies ſee that thou beginſt to growe bold, couragious, and reſolute in thy ſaid purpoſe, they beginne to grow afraid of thee. Neuertheleſſe they will not ceaſe, or giue ouer to ſeeke to ſtaye, and hinder thee as much as they can: ſoe longe as thou art holdinge on thy way; what on the one ſide with feares, and threatnings; and what on the other ſide with falſe flatterie, & vayne pleaſings for to make thee giue ouer thy good purpoſes, and to turne thee home agayne. And for that end they will ſay thus vnto thee. If thou thus hold on thy *deſire* to *Ieſus* trauellinge ſoe feruently as thou

now beginſt; thou wilt fall into fan-cies, or into frenzie, or craze thy head, or fall into bodilie ſickneſſe, as thou ſeeſt ſome doe by goinge about that which thou now doſt: or thou wilt fall into pouertie, or ſome bodilye harme, or miſcheife, and noe man able to helpe thee; or thou maiſt fall into ſecret, and inward temptations, or illuſions of the enimie ſoe that thou wilt not be able to helpe thy ſelfe about them. For it is wonderous perillous for any man, or weoman to giue him, or herſelfe wholy to the *loue of God*, and to leaue, and forſake all the world, and to couet nothinge, but onlye the loue of Him. For ſoe many perills may fall to a Man in ſuch courſe of his, as hee cannot ſoe much as imagine them before hand. And therefore turne thee home agayne, and leaue of this deſire, for thou shalt neuer bringe it to an end; and doe thou as other worldlye men, or the common ſort of good Chriſtians, or euen of Religious doe. Thus

ſaye thyneenemyes; but beleiue them not, but hold on in thy *deſire*, & ſaye, or anſwere nothinge elſe, but that thou wouldſt haue *Ieſus* and be at *Ieruſalem*. And if they perceiue that thou wilt not giue ouer: neither for ſickneſſe, for fantazies, nor for frenzies, for doubts, nor for feares of any temptations corporall, or ſpirituall for pouertie, nor for any miſcheife, or harme. For life, nor for death, but euer ſeekeſt, & longeſt after the ſaid *one thinge*, and nothinge elſe but that *one thinge*, and yeildſt to them a *deafe eare* as if thou heardſt them not, and holdſt on ſtifly, & conſtantly, and perſeuerantly in Prayer, and in other thy ſpirituall workes with diſcretion accordinge to the counſaile of thy ſuperior; or the aduiſe, or direction giuen thee by thy Spirituall Father, or director, then beginne they to be verie angry and to goe a little more neere thee. Then they beginne to robbe thee, and beate thee, and doe thee all the ſhame, and miſchei-

ſe they can. And that they doe when they cauſe all the deeds thou doſt, be they neuer ſoe well done, to be deemed, & iudged by others to be euill, and turned, and taken in the worſer ſenſe, and meaninge. And whatſoeuer it be thou wouldſt doe, or haue done in helpe, reliefe or comfort of thy bodie, or of thy ſoule: it shall be lett, or hindred by thoſe other men, ſoe that thou shalt be put from thy will, and contradicted in it, in all, or moſt of thoſe things which thou with reaſon deſireſt to haue. And this thy ſaid enemyes doe, to the end thou shouldſt be ſtirred, and prouoked to anger, impatience, or euill will towards thy Chriſtian Brother, or ſiſter, but againſt all theſe temptatiõs, and vexations, and difficulties, and all other that maye come vppon thee or which thou maiſt feele: vſe this remedie that I shall now agayne tell thee, as before I haue told thee. Take *Ieſus, or his loue* in thy mind, and trouble thy ſelfe noe further with thẽ

but thinke on thy leſſon. *That thou art nothinge, that thou haſt nothinge, that thou coueteſt nothinge of earthlye, or tranſitorie things, that thou deſireſt nothinge but the loue of Ieſus.* And in and with theſe exerciſes hold on thy waye to *Ieruſalem*. And if thou happen ſometymes through thy frailetie or by the euill will of ſome other man, or through the malice of thyne enemye to be tarried, or lett in thy waye. Yet aſſoone as thou canſt come agayne to thy ſelfe, leaue of thinkinge of what hath paſt, and proceed in thy good exerciſes, and hold on thy way, abide not longe with thoſe thy former defects, or difficulties, for feare of thyne enemyes who would ſtill hold thee in them, and in diſcuſſinge of them, thereby to hinder thee from goinge forwards in thy waye.

If in this our waye to Ieruſalem, and Spirituall tendance towards God *we chance to ſtray, and deuiate, or ſtoppe t' rough any ſinne, or defect, wee*

muſt preſentlye get into the way againe, and goe on, as if wee had neuer ſtrayed, or ſtopped at all, & this is the only waye to expiate the ſinns, or defects themſelues, and to ridd vs of all ſcruples. For t' eir is noe ſuch Contrition as this aſpiringe to God *in the Clowd of faith, and feelings of Loue. Yea if wee fall into certayne euident greate ſinnes lett vs meekely, and penitently confeſſe them, and trouble our ſelues noe further: but walke on agayne, as if noe ſuch thinge had happened, or beene done.*

THE XXIII. CHAPTER.

Of a generall remedie againſt the temptations, and troubles, proceedinge from the flesh, the world, or the enemie.

AND after this: when that thyne enimies ſee that thou art ſoe well willed that thou art not angrie, nor much troubled; nor incenſed againſt any creatures for any thinge they can doe, or ſpeake againſt thee, but art fully reſolued in thy hart for

to ſuffer and vndergoe all that maye happen to fall, be it eaſie, or vneaſie; ſowre, or ſweete; prayſe, or diſprayſe: ſcarſitie, or plentie. And that thou doſt eſteeme, or reguard nothinge ſoe thou maye keepe whole and entire the deſire that thou haſt of the *Loue of Ieſus*. Then are they much abashed, and daunted. But then they will trie, and eſſay thee with flatterie vayne pleaſinge, and complacence. As when they doe bringe to the ſight of thy ſoule all thy good deeds, and vertues, and would perſwade thee that all men prayſe, and ſpeake much of thy holineſſe, and vertues. And how that all men loue thee, and reuerence thee for thy vertuous, and holy liuinge, and would therefore perſwade thee to be ſollicitous of thy good name, and eſtimation with others. Thus doe thyne enimies that thou ſhouldſt thinke their ſayings to be true, and take willinge delight, and pleaſure in ſuch vayne ioye, and complacence, and ſhouldſt willingly reſt thee ther-

in. But if thou wilt doe well, thou shalt hold, and eſteeme all ſuch thoughts, and ſuggeſtions to be falſhood, and flatterie of thyne enemie that profers thee to drinke venome tempered with honie. And therefore refuſe it, and ſaye, that thou wilt not haue it, but wouldſt fayne be at *Ieruſalem*. Such offers, and lettings thou shall find, & feele, or ſome other ſuch lettings, or offers, what of thy flesh, what of the world, what of thyne enemie: more in number (I meane of the temptations) and more diuers in the kinds, and qualities of them; then I am able to tell thee of, or thou able before hand to imagine for a man ſoe longe as hee ſuffereth his mind, and thoughts willingly to runne about the world, or about worldly deſires (as all doe that doe not ſeriouſlye applye themſelues to the ſeruice of *God*) in beholdinge, or thinkinge of vayne, or hurtfull things; hee perceiueth, or conceiueth but few lettings. But ſoe ſoone as hee

draweth all his thoughts, and desires to the said *one thinge* onlye; to haue that, to know that, to loue that, and that is only *Iesus*, and his *loue*. Then shall hee well feele, and perceiue many paynefull, and troublesome lettings. For euerie thinge that hee feeleth, and is not that hee coueteth, or helpeth to the gettinge of it; is lettinge to Him. Therefore I haue told thee of some temptations, or lettings in particular, as for some examples. And moreouer I saye in generallitie that whatsoeuer stirringe, motion, or suggestion thou feelest from thy flesh, or from the enemye: be it pleasant, or sowre; louelye, or dreadfull; gladsome, or sorrowfull that would draw downe thy thoughts, and desire from the *loue of Iesus*, to worldly vanitie; and would hinder, or coole the Spirituall couetousnesse that thou hast to the loue of Him: and would haue thy hart be occupied with that stirring restingly. Doe thou sett it at nought, receiue it not willingly, or

deliberately; tarrie not therewith too longe. But if it be an exterior busineſſe that behooueth needs to be donne, either towards thy ſelfe, or towards thy Chriſtian Brother or ſiſter, diſpatch it, and ridd thee ſoone of it, and bringe it to an end, that it hange not on thy Hart, and ſoe diſtract thee more then needs: if it be another thinge that may be ſpared, and needeth not to be done, or elſe concernes not thee, or belongeth to thee, heed it not, harken not after it, nor trouble thy ſelfe about it, nor be angrie for it, nor affraid of it, nor loue it, but caſt it preſently out of thy mind, and hart, and ſay thus *I am nothinge, I haue nothinge, nothinge doe I feele, or couet, but the Loue of Ieſus. Faſten* thy mind, & thoughts to this deſire, and ſtrengthen it, and maintayne it with Prayer, and other Spirituall workes that thou forgett it not, and it ſhall lead, and guid thee in the right waye, and ſaue thee from all perills; and make noe doubt but

it will bringe thee to the perfect loue of our *Lord Ieſus.*

This naked, and cleane aſpiringe, and pure adheringe to God *in the darke clowde of faith, and blind feelings of Loue, is a waye ſoe ſecure, and ſafe that all the world, and all the deuills of Hell; nor euen the ſuttle craft of our owne ſelfe ſeekeinge can miſleade vs, or deceiue vs; for wee ſtill ayme at* God, *and nothinge but pure* God; *ſoe that wee ſhall not reſt in any thinge but him, not his very guifts, and Graces, noe relations, noe Viſions, noe rapts, noe extaſies; But ſtill paſſe, and make vſe of all to tend to Him aboue all.*

Neuertheleſſe on the otherſide; I alſoe ſaye and aduiſe thee; that looke what worke, or motion it be (be the ſame corporall, or ſpirituall) that maye helpe, or further thy ſaid deſire, ſtrengthen it, and nourish itt, & drawe thy mind, and thoughts furtheſt from the loues, and deſires of the world, or corrupt nature, and which makes thy loue, and deſire

towards *God* more burninge, more harty, or more efficacious. Whither it be prayinge either mentally, or vocally, or for the nature, or manner of the Prayer, or be it meditation or silence, or speakinge; solitarinesse, or beinge in companie; sittinge, or walkinge; keepe it, and hold it for a tyme, and worke therin, and therewith soe longe as the sauour, or tast of itt lasteth.

This discretion, and freedome to doe any thinge that feeds this Holy desire to God *in vs, is most necessarie, and without this freedome, wee can make noe progresse. Neither need wee to scruple at anythinge that is not euill in itt selfe, or contrarie to the euident externe will of* God *by ordination of holy Church, or our particular state, or profession.*

If it be soe thou take therewith (as needs thou must accordinge to thy need) meate, drinke, sleepe, and rest, as a pilgrime doth, and hold *discretion* in such thy workinge; thou shalt doe very well, and profitable

in thy ſoe doinge. For haue hee neuer ſoe greate haſt in his goinge, yet will hee eate, drinke, and ſleepe. Doe thou ſoe likewiſe, for though it lett thee for a tyme yet will itt further thee afterwards. Amen.

FINIS.

LAVS DEO, VIRGINI, Benedicto.

Hac eſt via, Ambulate in ea.
Iſa. 30. 21.

This is the waye, walke in itt.
Iſa. 30. 21.

DEVOVT IDEOT.

THY *Deuotions* are ſoe happilye printed; that the faults eſcaped are ſuch, as thou maiſt eaſilye take thy pen in the hand, & correct them thyſelfe beinge ſometymes one letter for another. As an a, for an e, or an n, for an u, or a letter too much, or a letter too little. All which the ſenſe will ſoone tell thee; and I know thou endeauours to mend faults, not find faults, and for thee, and thy like it was ſet forth, and none other.

ADIEV!